The more Ample Accompt,

The Answers to the EXCEPTIONS, The Inducements, and Invitation, promised in the *Advertisement* annexed to the late Printed *Remonstrance, Protestation*, &c. of the Roman Catholick Clergy of *IRELAND.*

And (in conclusion of all) an Humble Earnest Advise to the Nobility, Gentry, and other Lay Catholicks of the Three Nations.

Moreover,

And for the better Information, and fuller satisfaction of the Reader, the foresaid *Remonstrance*, &c. and *Advertisement* prefix'd.

Finally an Appendix of Censures and Arrests against the uncatholick Positions of some otherwise Catholick writers.

By F. *Peter Walsh*, of St. *Fran.* ord. Read. of Div. Procur. of the above Clergy, both Sec. and Reg.

Pro anima tua ne confundaris dicere verum. Ecclesiasticus 4.

Nescis quia Pharisæi scandalizati sunt in verbo hoc quod fecisti? Sed memento non omnium scandalum magnopere esse curandum, juxta responsionem Domini dicentis, Sinite illos, cæci sunt, & Duces cæcorum. *Melius est enim ut scandalum oriatur quam veritas relinquatur. Memento qui natus fuerit in ruinam & resurrectionem multorum, & non mireris, si tu quoque aliis sis odor vitæ in vitam, aliis odor mortis in mortem. Si maledictiones intonaverint, si anathematum intorserint spicula, audi* Isaac *pro te respondentem.* Qui maledixerit tibi sit ille maledictus, & qui benedixerit tibi, benedictionibus repleatur. *Bernard. Ep.* 34. ad Dominicum Monachum.

London, Printed by *Thomas Mabb*, in the Year. 1662.

Ireland 626.

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see the Author's account of this book
in his History of the Remonstrance p. 11. 12.
in folio ed: 1674.

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Pro anima tua ne confundaris decore verum. Ecclesiastici 4.

Nescis quia Pharisæi scandalizati sunt in verbo hoc quod fecisti? Scilicet mente tua non omnium scandalum magnopere esse curandum, quia responsionem Domini dicentis, Sinite illos, cæci sunt, & Duces cæcorum. Melius est enim ut scandalum eriatur quam veritas relinquatur. Memento qui natus sæcrit in ruinam, & resurrectionem multorum, & non mireris, si tu quoque aliis sis in scitu in ruinam, aliis odor mortis in mortem. Si maledictiones intentaveris, si anathematum interserint foicula, audi illas pro te responsa. Qui maledixerit tibi sit ille maledictus, & qui benedixerit tibi, benedictionibus repleatur. Bernard. Ep. 34. ad Dragonem Monachum.

Leodo, Printed by Thomas Stubb, in the Year 1662.

To the most Illustrious Lords, and most Reverend Fathers in God, the Roman Catholick Arch-Bishops, and Bishops of Ireland, *To the very Reverend, the Arch-Priest of* England, *the Provincialls of Regular Orders, and the Vicars Apostolick and General, to the Reverend* Priors, *Guardians, Rectors of particular Residences, and the Curats of Parrishes, and to all other the Venerable* Priests *of* England, Ireland, Scotland, Wales, *of the Roman Communion, (Subjects to his Majesty) whether now at home in any of those Countries, or abroad in forraigne parts.*

MY Lords and Fathers, this little Treatise being composed upon occasion of some disputes, arisen here at *London*, last *January* and since, a-

[illegible] (not the Catholicknesse or lawfullness but) the expediency of signing the late *Humble Remonstrance, Acknowledgment, Protestation and Petition*, presented to his most sacred Majesty, in behalf of the Roman Catholick Clergy of *Ireland*, and being chiefly intended for your satisfaction in that business, and to mind you all of the necessity of a general concurrence to the signature of that paper, or at least of the *Protestation* and *Petition* (which may and ought to be common to all the three Nations) I thought the Address most proper to be made to your Lordships and Paternities. Because that as the immediat end of writing this Treatise is that satisfaction to, and concurrence from you; so the other, more remote, must be that freedome and liberty of Religion for which you all offer daily vowes to heaven, and which that Petition most humbly begs, although particularly for His Majesties

jestie's Roman Catholick Subjects of *Ireland*. Behold the reason wherefore (the meanes being, without any Rational question, lawfull, religious, dutiful, Catholick, and such as is expected, and will be accepted from your Lordships and Paternities) I shall here only tell you in our Saviours language to his chosen disciples, that *many Prophets and righteous men have desired to see those things which you see, but have not seen them: and to heare those things which you heare, but have not heard them. Amen quippe dico vobis quia multi Prophetæ & justi cupierunt videre quæ videtis, & non viderunt; & audire quæ auditis & non audierunt.* And shall heer only admonish you in the great Apostles phrase to his beloved *Romans*, That now *it is high time we rise out of that sleep* which oppressed us too long (and many of our Fathers before us in these Nations, the last hundred years) *because now our Salvation is*

neerer than we beleeu'd. Et hoc scientes tempus, quia hora est jam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquavit. Abijciamus ergo opera tenebrarum, & induamur arma lucis. Sicut in die honestè ambulemus. And shall further only desire your Lordships and Paternities, but withall due regard, and humble observance of your dignities and callings, That you may be pleased seriously to debate with your selves, and in the most Christian retirement of your soules, whether of such men as have hitherto, in as much as lay in them, opposed that great satisfaction His Majesty & all his good Subjects find already in the foresaid humble Remonstrance, &c. & in the further expectancy of a general concurrence to it by all the rest of the Catholick Clergy, (and by all the Catholick Nobility and Gentry too, of the three Kingdomes, in pursuance

of

of their example who have lead the way) after-ages may not say (as in former times hath been, in the *Machabean* History, of *Joseph*, *Azarias*, and their Associates) *These men came not of of the seed of those by whose mediation deliverance was obtained unto* Israel. *Ipsi autem non erant de semine virorum. illorum per quos salus facta est in* Israel. May the Spirit of wisdome and understanding, the spirit of counsel and strength, the spirit of knowledg and Piety, and the spirit of the feare of God seize your soules (my most Illustrious Prelates, and yours also my Reverend Fathers of the inferiour Clergy) to direct you all as well in this great affaire, as in so many others! And may you all have the comfort in your own dayes to see and enjoy that liberty procured by repentance, humility, patience, and by other holy ways proper to y our sacred Ministery! Not by dangerous positions and false doctrins; not by the fury of impious arms;

nor

nor by the unchristian meanes of horrid Rebellion! As wisheth, from *London*, The 6th. of May 1662.

My most Illustrious Lords, and my Reverend Fathers,

Peter Walsh.

To the KING's most Excellent Majesty

The humble Remonstrance, Acknowledgment, Protestation, and Petition of the Roman Catholick Clergie of *Ireland*.

Our Majesty's faithfull Subjects, the Roman Catholick Clergie of your Majesties Kingdom of Ireland, *do most humbly Represent this their present state and deplorable Condition.*

That being intrusted by the undispensable Commission of the King of Kings with the Cure of Souls, and the Care of their Flocks, in order to the Administration of Sacraments, and teaching the people that perfect obedience which for Conscience sake they are bound to pay to your Majesty's Commands, they are Loaden with Calumnies, and persecuted with severity:

That being obliged by the Allegeance they owe, and ought to swear unto your Majesty, to reveal all conspiracies, and practices against your Person and Royall Authority that come to their knowledge, they are themselves clamour'd against as Conspirators, plotting the destruction of the English among them, without any ground that may give the least colour to so fowl a Crime to pass for probable, in the judgment of any indifferent Person.

That their Crimes are as numerous and divers as are the Inventions of their Adversaries: and because they cannot with freedom appear to justifie their Innocency, all the fictions and allegations against them are received as undoubted verities: and, which is yet more mischeivous, the Laity, upon whose Consciences the character of Priesthood gives them an influence, suffer under all the crimes thus falsly imputed to them: is being their adversaries principal design, That the Irish, whose Estates they enjoy, should be reputed persons unfit, and no way worthy any Title to your Majesty's mercy.

That no wood comes amiss to make Arrows for their Destruction; for as if the Roman Catholick Clergie, whom they esteem most Criminal, were, or ought to be a society so perfect, as no Evil, no indiscreet Person should be found amongst them, they are all of them Generally cryed down for any Crime, whether [illegible] or feigned, which is imputed to one of them; and [illegible] could be spoken, no Letter written, but [illegible] consent of all of them, the whole Clergie [illegible] for that which is laid to the charge of any [illegible] amongst them.

We know what Odium all the Catholick Clergie lies under, by reason of the Calumnies with which our Tenents in Religion, and our Dependence upon the Popes Authority, are aspersed; And we humbly beg your Majesty's pardon to vindicate both, by the ensuing Protestation, which we make in the sight of Heaven, and in the presence of your Majesty, sincerely and truly without Equivocation or mentall reservation.

We do acknowledge and confess your Majesty to be our true and lawfull King, Supream Lord, and rightfull Soveraign of this Realm of Ireland, and of all other your Majesty's Dominions. And therefore we acknowledge and confess our selves to be obliged under pain of Sin to obey your Majesty in all Civill and Temporal affairs, as much as any other of your Majesty's Subjects, and as the Laws

and

and Rules of Government in this Kingdom do require at our hands. And that notwithstanding any power or pretension of the Pope or See of Rome, or any sentence or declaration of what kind or quality soever, given, or to be given, by the Pope, His Predecessors, or Successors, or by any Authority Spiritual or Temporal proceeding or derived from Him, or his See, against your Majesty or Royall Authority, we will still acknowledge and perform to the uttermost of our abilities, our faithfull Loyalty and true allegeance to your Majesty. And we openly disclaim and renounce all forrain Power, be it either Papal or Princely, Spiritual or Temporal, in as much as it may seem able, or shall pretend to free, discharge or absolve us from this Obligation, or shall any way give us leave, or license, to raise tumults, bear Arms, or offer any violence to your Majesty's Person, Royal Authority, or to the State or Government. Being all of us ready not only to discover, and make known, to your Majesty and to your Ministers, all the Treasons made against your Majesty or Them, which shall come to our hearing; but also to lose our Lives in the defence of your Majesty's Person and Royal Authority, and to resist with our best endeavours all conspiracies and attempts against your Majesty, be they framed or sent under what pretence, or patronized by what forraign power or authority soever. And further, we profess that all absolute Princes and Supream Governours, of what Religion soever they be, are Gods Lieutenants on Earth, and that obedience is due to them according to the Laws of each Commonwealth respectively in all Civil and Temporal affairs; And therefore we do here Protest against all Doctrine, and Authority to the Contrary. And we do hold it impious and against the word of God, to maintain that any private Subject may kill or murther the Anointed of God, his Prince, though of a different belief and Religion from his. And we abhor and detest the practice thereof as damnable and wicked.

These

These being the Tenents of our Religion in point of Loyalty and Submission to your Majesty's Commands, and our Dependence of the Sea of Rome no way intrenching upon that perfect Obedience which by our Birth, by all Laws divine and humane, we are bound to pay to your Majesty our natural and Lawful Soveraign, we humbly beg, prostrate at your Majesty's feet, That you would be pleased to protect us from the severe persecution we suffer merely for our profession in Religion; leaving those that are or hereafter shall be Guilty of other Crimes (and there have been such in all times as well by their Pens as by their Actions) to the punishment prescribed by the Law.

Fr. *Oliver Darcy*, Bishop of *Dromore*.

FR. *George Dillon* of S. *Fran.* Ord. Guardian of the Irish *Franciscans* at *Paris*.

Fr. *Redmond Caron* of S. *Fran.* Ord. Reader jubilate of Divinity.

Fr. *Simon Wafre* of the same Order, Reader of Divinity.

James Cusack Doctor of Divinity.

Cornelius Fogarty Protonot. Apost. and Doctor of the Civil and Canon Law.

Fr. *Philip Roch* of S. *Fran.* Ord. Reader Gen. of Divinity.

Fr. *Anthony Georan* of S. *Fran.* Ord. one of Her Majesties the Queen Mother's Chapl.

Fr. *John Everard* of S. *Fran.* Ord. Conf. & Preac.

Fr. *Anthony Nash* of S. *Fran.* Ord. Conf. & Preac.

Fr. *William Lynch* of S. *Fran.* Ord. Conf.

Fr. *Nicholas Sall* of S. *Fran.* Ord. Conf. & Preac.

Daniel Dougan, Divine.

Fr. *Henry Gibbon* of S. *Aug.* Ord. Conf. & Preac.

Fr. *Redmund Moore* of S. *Dom.* Ord. Conf. & Pr.

Bartholomew Bellew.

Denis

Denis Fitz Ranat.
Bartholomew Flemming.
Fr. James Caverley of S. Fran. Ord. Conf. & Pr.
Fr. John Fitz Gerrald of S. Fran. Ord. Conf. & Pr.
Fr. Theobald Burck of S. Fran. Ord. Conf. & Pr.
Fr. Matthew Duff of S. Fran. Ord. Conf. & Pr.
Fr. Peter Geogheg an of S. Fran. Ord. Conf. & Pr.
Fr. Peter walsh of S. Fran. Ord. Reader of Div. and Procurator of the Rom. Cath. Clerg. both Sec. & Reg. of Ireland.

An

An Advertisement to the Reader.

THe above Remonstrance, &c. having been sent out of Ireland, some five weeks past, from the poor distressed Ecclesiasticks there of the Roman Communion, to be presented to His Majesty in their behalf; but imperfect, or unauthentick, as not being sign'd by any hand, in regard they that sent it did not reflect on the necessity of Subscriptions; Such of the Irish Clergy of that Church, as were then at London, understanding His Majesty would further expect the Paper, and specially the Protestation therein contained, should be own'd by all concern'd in it, and by their proper Signatures, or by the Signatures of such at least, as being sufficiently Commissioned by them, would undertake for the rest in this matter; and having seriously debated the tenour and true meaning of all the said Remonstrance, Acknowledgment, Protestation, & Petition, thought it part of their duty to His Majesty, and Piety to their Country, and well-wishes to all Roman Catholicks whatsoever, but more especially to those under His Majesty's Government, To give a beginning here, as accordingly they did on the 11. & 15. of Jan. 1661. to the Subscriptions: and as well in behalf of themselves, as of all the rest of the said Irish Clergy, untill their concurrence likewise by Subscriptions come, To own all the above Remonstrance, Acknowledgment, Protestation, and Petition, as to all parts and clauses thereof: and thereby Endeavour, as much as in them lyes, To assure His Majesty of their faithfull Allegeance, Vindicate their Holy Religion from the scandal of unwarrantable Tenets, and Move in his Majesties Royal breast that pitty which the most forlorn, afflicted, and oppressed people this day in Europe, the Roman Catholicks of Ireland implore; the said Catholicks being nevertheless very certain their sufferings proceed not from His Majesty's direction or knowledg. Behold in brief the

reasons

reasons why this Remonstrance, &c. has been subscribed, as above, by these few Gentlemen of that Clergie, whose names you see; the rest being expected as soon as the distance of places, their dispersion into many forraign Countries, and the grievous persecution of the remainders at home yet in Ireland (Some, and these even by dozens and scores, and for many years many of them confined in the severall Provinces to publick Goales, Marshal-seas and Prisons of that Kingdome; and not a few, now of late, to close restraint, and new additions daily made; others flitting and roaming to hide themselves in Mountains, Woods, Rocks, Bogs, in Caves and horrid wildernesses, and searched for, notwithstanding day and night, ye hunted and chased like wilde beasts; all weary of, and loathing even life it self: All these, I say nevertheless, being expected with those others in other countryes, as soon as their condition shall permitt, or) shall give them the opportunity of seeing this Paper, and transmitting their signatures. Of all which, and of what else may be necessary, as relating to this matter, you shall have suddenly a more ample Account in another Paper. Which shall give you likewise Answers to such exceptions as have been taken by some, not against the Catholicknesse of the Protestation in it self, or Lawfullness to subscribe it, but against the necessity or expediency of either. And shall give those other rationall Inducements which may be sufficient to perswade every one of that Irish Clergy to subscription without further delay. An Invitation moreover, to the Roman Catholick Church-men, both Secular and Regular of England, Wales and Scotland, To joyn, by their subscriptions also, in the foresaid or like Protestation. Which dutifull and charitable Concurrence of all, as well of those as these, is in the mean time here, and in the name of the above Subscribed, most humbly and most earnestly desired, from London, this 3. of Feb. 1661. by

Fr. P. W. Procurator of the said Roman Catholick Clergy of Ireland.

The more Ample Account, the Answers to the Exceptions, the Inducements and Invitation, &c.

THe Roman Catholick Clergy of *Ireland*, having last year, by an Instrument, bearing date the 1. of *Jan.* 1660. *Styl. Vet.* Signed and Sealed by the chief Prelates and Officials of their Religion, then at home in that Country, deputed a person of their own Communion and Profession To kisse His Sacred Majesties Hand in their name, and expresse their hearty Gratulations for His thrice happy Return to His Dominions, to His Fathers Throne and Empire, And to present withall their most humble supplications for His Majesties either Justice or Clemency, for a free exercise of their Religion, pursuant to those favourable concessions of the Peace granted, and Articles made with the Catholicks of that Nation in the year 1648. and pursuant to His Majesties Gracious letters from *Breda* in *Apr.* 1660. to both Houses of Parliament, then sitting at *Westminster*: And having further, by the said publick Instrument, deputed or commissioned this person as their Procurator, and enabled him, as much as they could or ought, with all Authority, Power and Jurisdiction

(for

(for such is their phraſe) to Solicit, Act, propoſe, and conclude in their behalf, and in all their names before His moſt Sacred Majeſty or the Lords Lieutenant of Ireland, or any Judges, Commiſſioners, or perſons appointed, or to be appointed by His Majeſty, or by His Authority, and otherwiſe to do whatever he ſhould finde neceſſary, expedient or available for the further or facilitating the obtaining from His Sacred Majeſty, a toleration at leaſt or undiſturbed and free exerciſe of Religion to the ſo long afflicted Roman Catholicks of that Kingdome: and the ſaid perſon expecting ever ſince, that convenient opportunity which time or the publick affairs might offer to diſcharge his truſt, beheld an unexpected accident which neceſſitates him to appear ſooner then he intended. Some angry, intereſted, and evil Genius, contriving the utter extirpation of the Catholick Proprietors and people under a ſpecious (as they were thought, but indeed ridiculous) pretext, counterfeited a letter, as dated at *Dublin* the 18. of *March*, 1641. by one *James Dermot* a Popiſh Prieſt or Frier (as they ſtyle) and directed to *James Fullam*, likewiſe a Popiſh Prieſt, at *Killaſhy* in the County of *Meath*, which *James Dermot*, upon former generall directions for apprehending of Popiſh Prieſts, being to be apprehended by *Thomas Lee*, *Alexander Peyſon*, *Henry Morrice*, and *Stafford Lightbourn* (foure of His Majeſties Juſtices of Peace in that Kingdom) and to that end the houſe, wherein he was, being beſet, & he notwithſtanding finding meanes to eſcape at a back door, and ſo getting into a bog neer adjoyning, and in his haſty flight letting fall his Maſſ-Book, wherein the ſaid letter being found (as is pretended) by the ſaid perſons, it was ſent on the 2. of December laſt. by the hands of the ſaid *Stafford Lightbourn*, to the Lords Juſtices of that Kingdome, *Maurice Euſtace* Lord Chancellour, and the Earls of *Orrery* and *Monteath*, as may be ſeen at large, and preciſely as here related, in their Proclamation of the 10. of December

'tember of the same year given at Dublin, and signed by
'them and the Councell there.

'That Lords Justices, as may be further seen in that
'Proclamation, finding some words in the letter, which
'in their judgments might in some wise import some
'great delight in hand amongst the Catholicks, communi-
'cate some after, about the 6. or 7. of December, when
'the Parliament of that Kingdome sate the second time
'after adjournment, the said letter to both houses. These
'employ a Committee the said seventh day of December,
'at night, to the Lords Justices; who offer severall
'expedients conducing to the peace of the Kingdome.
'Upon consideration whereof, and in pursuance of the
'joynt advice and desires of both Houses of Parlia-
'ment in that Kingdome, the said Lords Justices issue
'forth a severe and strict Proclamation, bearing Date
'from *Dublin* the 10. of *December*, 1661. Whereby all
'persons whatsoever formerly transplanted by the late
'Usurping Powers, to *Connacht* or *Clare*, and who have,
'since they were so transplanted, upon any pretence, or
'for any reason, departed thence to any other part of
'*Ireland*, are at their perill (and under special pain of
'being Committed by any Justice of Peace to the Shire
'Goole, there to remain untill further expresse direction
'from themselves (the said Lords Justices) or other
'His Majesties chief Governour or Governours of that
'Kingdome, for the time being, commanded to return
'back again by or before the last day of *December*, 1663
'to the same places to which they were respectively
'transplanted as aforesaid; and not to depart thence with-
'out speciall licence in that behalf from themselves (the
'said Lords Justices) or other his Majesties chief Gover-
'nour or Governors of that Kingdome, for the time being.

And this proclamation, so, or upon such grounds
issued (as might have been seen a fortnight since
in the News books here, and in the very expresse
letter and total tenor of the Proclamation, it
self

ſelf, reprinted at *London* by the diligence of thoſe whoſe intereſt it is to render the ſaid remainder of the Catholick people of *Ireland odious* by lyes and calumnies, and even ridiculous arguments, when they have no better) and other Ordinances, being ever ſince the 10. of December, put in execution even with all inhumane rigour, the Gaoles in all Provinces and Counties full of the Loyal Gentry; the miſerable relicks of thoſe few Catholick Citizens and Trades men, who were permitted even under the Tyranny of *Cromwell* to remain in ſome Corporate Towns and Cities forced out by this Proclamation and other annexed Orders, nay dragd out, yea decrepit and bed-rid old men, women, children, without any regard of ſex or age, or condition, and their little moveables thrown forth into the ſtreets, and thus in the dead of Winter, expoſed to all the miſeries of ſeeking new habitations, even many of them in remote Wildernesſes; and their few Merchants who lived, particularly in the town of *Galway*, even as good as plundered; ſince their marchandiſes were by force detained from them without price, if they would not take foure ſhillings in the pound. As for the perſecution of the Clergy (whereof two only are accuſed in that Proclamation, whether juſtly or no, he that is (however) ſaid to have written the mentioned letter, (though were it a true one, and not a Counterfeit, it might be owned without any treaſon) and he to whom it was directed) it is boutleſs to relate. The perpetuall ſearch for them day and night through all parts of the Kingdom being ſo well known, and their being in ſeverall priſons by dozens and ſcores (and ſome of them theſe eight, nine, ten years paſt, even of thoſe who have been moſt faithfull to His Majeſty, and ſuffered too from ſome of their own Communion upon that account alone) and new additions daily made.

The conſideration of all which made the foreſaid two Prieſts from whoſe either true or pretended fault the occaſion

occasion was taken of this last unparallel'd severity, to desire first a safe conduct, or assurance of publick faith, that they should not be proceeded against for their function, and withall, that granted, to offer their personall appearance before the said Lords Justices and Parliament to answer the crime objected; and if any such letter could be proved written or received by either of them, to suffer in such case according to the Lawes of the Land. And made them further (their desire herein, or condition or promise by pass of not proceeding against them for their Priesthood, being delayed) to wave their insisting upon any such Passe; and without any to come to *Dublin* freely of themselves, and present themselves at the Councel board, before the said Lord Justices. Whence, being examined, they were committed; and are yet in several prisons, one in the Castle of *Dublin*, and an other in the Marshalsea.

The same consideration likewise, and others of no less consequence, to wit the regard of their duty and allegiance, and of giving all fitting and rational satisfaction to his Majesty, and his Councel and Ministers, and to the Parliaments of both Kingdomes, in the present conjuncture, for what concerns their inward sentiments or judgement, and their doctrine of their dependence or independence from forrain power, and of their acknowledg'd subjection to his Majesty, and submission to his Lawes, and Obligation to be conscientiously faithfull to him, in opposition to any power on earth, mov'd the generality of the Clergy of *Ireland* now at home, however so grievously persecuted, to send by their Correspondent or Agent at *Dublin*, to their foresaid Procurator at *London*, the above *humble Remonstrance, Acknowledgment &c.* to be presented in all their names to his most Sacred Majesty. And together with the said *Remonstrance*, a true Copy of the above Letter father'd

on the two Priests; and withall another Letter containing manifest evidences of the forgerie and imposture.

The Procurator having receiv'd these, and seeing upon one side the necessity of discharging his trust, and in this particular emergency without delay, and on the other observing the *Remonstrance*, was not signed by any hand (the Clergy who sent it supposing, as it seemes, the Procurator himself should or might suffice to sign and own it in all their names) and yet rationally questioning whether the generality of his Commission (mentioned) might warrant him to subscribe the said *Protestation*, and own it as the true sence and genuine Act of the whole Clergy of *Ireland* (it containing a particular and expres renunciation of some Tenets hitherto controverted by some Catholicks, in many parts of *Europe*, and above others fastned on most of the *Roman* Clergy of *Ireland*, specially since the late warrs) or whether might his owning or subscription of it so, and by vertue of so general a Commission, give any rational satisfaction to his Majesty, without the particular signatures of all those who were concern'd; therefore thought fit to assemble together such Clergymen of that communion and Nation, as were then at London, and acquaint them with the whole affaire, and desire them, if they pleased, to give even here a beginning to the Subscriptions: to the end the foresaid *Remonstrance* and *Protestation* might not be look'd on as a paper, by his Majesty, but as a reall thing, own'd by several of that Clergy, while the concurrence of the rest either at home in *Ireland*, or abroad in other Countries, is expected.

Wherein the foresaid Procurator having had that success, he expected, and as indeed was fit, in two several meetings of the foresaid Irish Clergymen, on the 11th. and 15th of *January*, (the only Bishop of that Religion, then in *England*, having been present at the second and concurred, and both he

he and all the rest having unanimously approved the protestation, as to all parts or clauses, not only as Loyal and religious, but even as manifestly consormable to the Catholick Roman Faith, and 25. having subscribed their names to it, as above, and the rest, who were 7. or 8. in all, having dissented from subscription, not upon account of the uncatholickness of the *Protestation*, or unlawfullness to subscribe it (both which they disavow'd there openly, and confessed it to be both Catholick and Lawfull) but as unexpedient or unnecessary, for themselves, at least for some few daies (untill, *videlicet*, they had first known, *whether, or no, his Majesty would require it of them: or their own spiritual Superiours would give them example: or, at least, till they understood what benefit they might expect by subscribing, that is, whether the persecution of the Clergy, and oppression of the Gentry, and other Catholicks in* Ireland *would cease thereby, and by the like concurrence of the rest: whereas they might otherwise, and peradventure in all contingencies whatsoever, rationally expect from* Rome, *some prejudice or censure, or condemnation either of themselves or perhaps of the doctrine of the Protestation, and* (*said one of those Gentlemen, but not publickly, there*) *should further, and yet more irrecoverably, wrong both themselves and all others of their Countrymen, by tying up their hands by an Oath; and so bereaving them evermore of all hopes to right themselves; if His Majesty will not*) he thought it necessary to give as well the before prefix'd true Copy of the *Humble Remonstrance*, &c. in it self, as the rise or motive of it, and the whole procedure in this business, to publick view. Because it is, and may be yet more the great concernment, not only of those few that already subscribed, or even of the rest of the far greater, and incomparably more numerous body, though now dissever'd and dispers'd, of the soresaid Catholick Clergy of *Ireland*, from whom it came,

but even of all the Clergy of that Communion in the three Nations; and by consequence of all the Nobility, Gentry, and other lay people of their Church in this Monarchy.

Which is the reason the said Procurator most humbly and earnestly beseeches them all, in their several Dignities, Stations, and Capacities, to think well of and take in good part what is here begun, as being really intended for their general advantage both in this world, and in the next, whatever the issue or success be of their good will that already signed. And beseeches all, who may be concern'd hereafter to subscribe the said *Protestation*, they may be pleased to reade without prejudice the following Answers, given to all exceptions made of unexpediency or unnecessarinesse: and expect that full satisfaction there, and clearing of all scruples whatsoever, in point of conscience, or prudence, which either disaffection, or ignorance, or weaknes, or some petty Interest, and that too mistaken, have raised hitherto against a dutiful concurrence with those have given the good example of signatures.

1 *Exception Answered.*

And indeed, who can be so blind, as not upon serious consideration, to discover manifestly the unreasonableness of those Exceptions? And first of that, which was their first in order, *of not being required by their own spiritual superiours, or led thereunto by their example, or by that of the more numerous and eminent of the Clergy?* An Exception, however taken, betraying either impiety, or imprudence. For if insisted on as a sufficient excuse till it be removed to decline alwayes that profession of Allegiance, which profession yet themselves approve as Catholick and lawful, it

drawes along with it the ruine of all the very Fundamental maximes of Theologie, in relation to the Soveraign power of Princes or Magiſtrates to command their Subjects; and draws along with it conſequents againſt the very firſt glimmers of natural reaſon in this particular; conſequents deſtroying the Tie and Obligation of Laws in every Kingdom or Commonwealth; and in a word, conſequents bereaving mankind of any ſecurity, ever to live in peace one with another, ſubverting the world. It hinders at the pleaſure of a Subject, an other Subject from bearing, declaring, continuing, or indeed owning that Allegiance to the Soveraign, and from paying him that duty which yet is confeſſedly honeſt and religious. It creates as many Kings in a Kingdom, as there are ſpiritual, either coordinate or ſubordinate ſuperiours; and maintains as well their denying obedience to the commands of their Soveraign, when themſelves pleaſe, even I ſay in lawful things acknowledg'd by themſelves for ſuch, as at their wills, in their inferiors, a contempt of all the ſupreame Magiſtrates juſt deſires from, and otherwiſe Chriſtian Obligations on them. Then which poſition, if any can be more dangerous to Chriſtian piety, or humane ſociety, any more clearly condemned as wicked by the lawes of God, and as treaſonable by the Lawes of the Land (and thoſe I mean too, which have been anciently enacted by Catholick Princes and people, and by the Catholick Clergie, and Biſhops themſelves concurring, and ſubmitting unto, and govern'd by them in Catholick times as well as now) I leave themſelves who made that exception to be Judges. Hoping they will hereafter avoid this rock of ſcandal, and embue their own ſoules firſt with more Catholick principles, before they attempt to indoctrinate others. Not judging them or any of them at this time, as guilty rather of unwillingneſs and averſion from be-

ing tyed so strictly to their (otherwise bounden) Allegiance, and by a protestation so religious, and attestation so irrevocable and solemn, and in particular from being tyed to discover all machinations, &c. then of so much weakness of judgment as to plead really at the barr of their own conscience, or before any men of knowledge, an excuse of so many pernicious horrid sequells, if still insisted on. Or, if not hereafter insisted on, nor at first intended so to be, an excuse, however, no less betraying their imprudent counsells and resolutions. Through veneration, or awe, and feare of others not having led the way by their example, commands or licence, to delay in such a contingencie and circumstances, a duty of so great importance; nay to have, as much as in them lay, both in publick then, and ever since by clancular endeavours, us'd all diligence to hinder it totally for ever: and yet in that very place to have protested openly the said *protestation* was so godly and Catholick, that they could shed their blood to witness it: and moreover to have there and in that very place inwardly resolved, (let us state and suppose the case so for their advantage, though nothing can be said positively, as from themselves, of this resolution in them) whatever those other more eminent and numerous persons of the Clergie should doe, or their own Superiours should herein command or determine, they notwithstanding would hereafter sign. Then which resolution and whole carriadge, taken in a bulk, I demand of themselves whether any could be more imprudent? that I may not say more unhandsome as to part of it. For certainly if they were then perswaded it was lawful for them to signe at that time the said *Protestation*, and with all were (then likewise) resolv'd to signe it sometimes, whatever their spiritual superiours or those more numerous or eminent persons of that Clergy would determin, it must have argued a great imprudence in them to delay

lay, ſo many other circumſtances concurring to ſhew the expediency and neceſſity of beginning at that time and place, and not to put it off till when and where I know not, and untill peradventure the poſitive inhibition of thoſe very Superiours, or contrary practice of thoſe very perſons (though I hope there will be neither) of whom they ſtood in awe, rendred them far more obnoxious to that obloquie, or thoſe cenſures or prejudices they might then have pretended to feare from them. And on the other ſide, if being ſo reſolved ſtill, they confidently expected the future concurrence of thoſe whom they deſired might appear firſt, then likewiſe muſt it have been no leſs unreaſonable, but rather more: in as much as they could not then colourably pretend any blame from their Superiours, or thoſe others, but expected queſtionleſs thanks and praiſe: the diſperſion of theſe men through ſo many different and far diſtant Countries, *France, Spaine, Flanders Ireland, &c.* being conſider'd, and the moral impoſſibility of conſulting with them, or for them to conſult together, even thoſe at home in *Ireland*, in any convenient time, till at leaſt the occaſion were loſt, and prejudices, and damages irrecoverable, ſuffered.

But if they were not ſo at all perſwaded, and reſolved to ſign, whatever others would determine, but contrariwiſe had taken their reſolution to depend wholly of ſuch others in this matter, then muſt they acknowledge their extream ignorance, the depravation of their intellect by unſufferable maximes.

So that this firſt Exception taken in the beſt ſenſe can ſignify nothing but imprudence, carries no reaſon with it: and in that other muſt be abhorred by all Chriſtians, by all men that are not bereaved of common ſenſe. And yet however taken, is ſuch that were it of that force to perſwade or diſſwade others as theſe eight diſſenting perſons muſt pretend it did themſelves then, the foreſaid *Remonſtrance* had never been ſigned by any,

nor ſhould ever be in the preſent deplorable and diſperced condition of our Country-men: and conſequently either have never been preſented, or, if preſented, have been at moſt lookt upon as a paper, becauſe not own'd by ſignature to be the ſenſe of as much as any one perſon of that Clergy, and ſo never ſignify any thing to their comfort who ſent it.

What is alledged here to juſtifie this Exception, hath ſo little of reaſon or truth, that were it not my deſign to undeceive the moſt ignorant, as well as to ſatisfie the more judicious, I ſhould paſs over in ſilence arguments that betray more and more the weakneſs of men that valew or make uſe of them. Some alledg a former tye on Catholick Prieſts by promiſe or Oath at their ordination, contrary to the foreſaid Proteſtation; and a probability in the doctrine or opinion renounced therein. Others their own ignorance or uncertainty which doctrine is trueſt. And ſome that an Oath of Allegiance or fidelity is needleſs, being they act nothing contrary to the duty of good Subjects. I bluſh at the writing of theſe allegations; and never thought to ſully this paper with them, till I underſtood of a fooliſh letter, containing or alluding to the two firſt propoſitions, given from hand to hand amongſt ſome of the Iriſh Nobility and Gentry here, to make them yet more miſerable then they are, to abuſe them for ever with falſities and fopperies, and, which is incomparably worſe, to bring more ſcandal on Catholick Religion in general, and Prieſtly function in the Roman Church, then any Proteſtant writer hath charg'd them with heretofore. For who is ſo blind as not to ſee the conſequents of the firſt propoſition of thoſe two, were it true? who ſees not a manifeſt inconſiſtency twixt the Obligation thence ariſing, or a conſcientious diſcharge thereof, and the ſafety of any State, Kingdome or Empire in the world, eſpecially of ſuch as being Chriſtian, are not of the Roman Belief, or at the

the devotion of his Holyneſs? This Allegation affirmes, if it affirme any thing, that Catholick Prieſts who live in ſuch Kingdomes, States, or Empires are even from the very firſt houre of their ſacred Ordination, tyed by a holy promiſe and holy oath to be undutiful and faithleſs, nay rebellious and Traytorous towards the King and Kingdom, in ſome caſes. Then which, if the greateſt enemies of our Religion have ever yet aſperſed it with any ſcandal more hideous, I underſtand nothing. But the caſe is better with us, God be praiſed, than to need ſuch accurſed ſupporters for a Religion that hath nothing in it more ſtrictly enjoyned then obedience to the commandements of Chriſt, and obſervance of the doctrine of the Apoſtles and Evangeliſts, and of the holy Faith, and holy practice of the Primitive Church; and therefore nothing more ſtrictly enjoyned then Allegiance, Subjection, Faith, of all perſons whatſoever, even of Prieſts, and Monks, of Prophets, Apoſtles, and Evangeliſts, to the Supream temporal Magiſtrate, and good example thereby to all men. It is true the Conſecrator, having ended the ceremonies of ordination requires by the preſcription of the *Roman Pontifical* (our book of ordering and conſecrating) a promiſe of reverence and obedience to himſelf (if He be the Ordinary of the perſon conſecrated) in theſe and no other words *Promittis mihi & ſucceſſoribus meis reverentiam & obedientiam*; or in theſe, if he be not the Ordinary, *Promittis Pontifici, vel Prælato ordinario tuo, pro tempore exiſtenti, reverentiam, & obedientiam*: and that the perſon ordered, anſwers *promitto*. It is moreover true that *Pius* the 4th. in his forme preſcribed (in his Bull *Injunctum*, given at *Rome*, 1564.) for publick profeſſion of the Roman Catholick Faith, in purſuance of ſome decrees of the *Councel of Trent*, requires from all Primates, Archbiſhops, Biſhops, Cannons, and other Beneficiaries whatſoever, having the care of Soules, the like pro-

Pontifical. Rom. Clem. 7. excus. Antwerp. per Moret.

Pius 4. *Bul. Injunctum. ſuper forma profeſſionis fidei.*

promiſe, and an Oath beſides of true obedience to himſelf and his Succeſſors, in theſe words, *Sanctam, Catholicam, & Apoſtolicam Romanam Eccleſiam, omnium Eccleſiarum matrem & Magiſtram agnoſco, Romanoq; Pontifici, Beati Petri, Apoſtolorum Principis, Succeſſori, ac Ieſu Chriſti Vicario, veram obedientiam ſpondeo ac juro.* *The Holy, Catholick, and Apoſtolick Roman Church, to be Mother and Miſtreſs of all Churches, I acknowledg and to the Biſhop of* Rome, *and Vicar of Chriſt, Succeſſor of bleſſed* Peter, *Prince of the Apoſtles, I promiſe and ſwear true obedience.* I confeſs both theſe *former* tyes of promiſe, and Oath, as they are found in the Pontifical and that Bull; the firſt on all Prieſts univerſally; the ſecond on ſome, I mean thoſe Beneficiaries who are ſpecified by *Pius* the 4th. and who in purſuance of his intention and Oath, or of the Council of *Trent*, made accordingly that profeſſion of their Faith. But I averre withall, that as there is no other tye of promiſe or oath, on Prieſts of the Roman belief, nor any preſcribed for them; ſo in theſe it is manifeſt, there is not a word repugnant to the Proteſtation, againſt which the Diſſentors, or any of them, would make uſe of ſuch impertinent Objections. Certainly the Catholick Biſhops of *Spaine*, *Portugal*, *Naples*, *Cicily*, *France*, *Germany*, *Poland*, *Hungary*, of *Venice*, of all the States and Principalities of *Italy*, which are not under the Temporal Seignory of *Rome*, or of the great Pontiff (as he is, and where he is at preſent acknowledged a Temporal Prince) would take it very ill (and ſo would I am certain all the Churchmen and Laymen within their ſeveral diſtricts) if any ſhould impoſe on them, that when they conſecrate Prieſts, and require as above a promiſe of obedience and reverence of ſuch, they ſhould be thought to require, of the Churchmen ſo by them ordaind, a promiſe of other obedience or reverence, then that which ſtands with a duty ſtill incumbent on the new Prieſts to be nevertheleſs ſubject,

Concil. Trid. ſes. 24. c. 1. de Reformat. & c. 12. & ſeſſ 25. c. 2. de Reformat.

ject, and faithful in all temporal things, as they and other Subjects are confeſſedly bound to their own ſupreame temporal Magiſtrate, and to reverence and obey him, in ſuch things reſpectively, even in oppoſition, not only to the Ordinary's pleaſure, ſhould it claſh with the Prince's, but even to that of his Holineſs. And they would take it very ill, if even that *Bull* and Oath of *Pius* the 4th were otherwiſe underſtood: the terms of this, as well as of that of the *Pontificall*, being ſuch, and the nature of the thing it ſelf, that none but a ſenſeleſs man would otherwiſe interpret either. The promiſe and Oath of Subjects in general termes made to the King for to obey, reverence and be faithful to him, is not interpreted nor can juſtly, of obedience, reverence or Faith in any other things, but ſuch as are proper to him, that is in Temporal matters, no way thwarting thoſe are properly and purely ſpiritual: nor that made to a ſpiritual directour, or ghoſtly Father, to renounce that other we owe our natural parents: as neither the promiſe or oath of fidelity made by a Citizen to the Major, of a Garriſon to the Governour, of a Souldier to his Captain, or of a Captaine or Collonel to the General, interpreted, nor may be, to croſs or oblige from taking another Oath more binding, to the King that commands all: nor likewiſe can a promiſe or Oath made by a Regular to his Guardian, Prior, Provincial, General, oblige to hinder that which may be made to higher powers reſpectively in the Church, and in matters of ſpiritual cognizance belonging to their reſpective jurisdictions. How then will a promiſe or Oath made in the ſame words and ſenſe (only changing the name or quality of Him to whom tis made) oblige againſt a duty, which the law of God and man impoſes on us; and by conſequence a duty which we cannot renounce by our promiſe or oath; and a duty moreover which in caſe, we had an intention to renounce, wee had yet no power ſo to doe; and

laſtly

laſtly a duty, which notwithſtanding any Oath to the contrary, had we taken any ſuch, as Prieſts of the Roman Church never did, nor can, we are bound ſtill unto, even I ſay with the breach of ſuch a perfidious Oath: it being manifeſt, that as we muſt have greivouſly ſinned in taking an unlawful Oath, we ſin yet far more greivouſly in keeping it. Beſides, the impertinency of this argument appears hence, that it proceeds not ſo much againſt the expediency as the lawfulneſs of ſigning the *Proteſtation* (Or indeed of taking any Oath of Allegiance, in what words or form ſoever drawn or miniſterd.) And how well it proves either, it is now too apparent. But I loſe time: wiſhing however, that ſuch trifling Argumentators need not rather the fomentations of *Galen* and *Hippocrates*, then the Divinity of *Thomas*, or the ſubtilty of *Scotus* to recover them: or certainly need not more that anſwer which *Ariſtotle* adviſes to be given ſuch as deny the firſt principles of reaſon.

Nor can the pretended *Probability* of ſome opinions (which our wiſe Argumentants alleadg) contrary to the tenets of the *proteſtation*, excuſe their weak exception. I could wiſh the Exceptors had better informed themſelves, before they abuſed themſelves or others with talking of that which, it appears, they never took the pains to ſtudy: even I ſay the ſenſe or meaning of this very word *Probable*: whence it is we have it, or from whom, being altogether unknown to ſuch as make it their *Abilities* amongſt ſome no leſs, and ſome yet more ignorant then themſelves. But the deſign of theſe papers being to undeceive or convince, and either to reduce, or confound them by clear evidences: and thereby to wipe of the ſcandal ſuch arguments endeavour to fix more and more firmly upon our holy Relig on, I muſt tell them that *Probabilia ſunt* (as the Philoſopher ſayes) *quæ videntur omnibus, aut pleriſq; aut certe ſapientibus; atque iis vel omnibus vel pleriſq; vel*

Ariſt. Top. lib. 1. c. 1. n. 9.

vel saltè clarissimis; such we call probable propositions as appeare to all, or to almost all, or certainly to the wise, that is to all the wise or greatest number of, or most Illustrious amongst them. And I must tell them, we know all knowing men that will use words as they ought, can understand nothing else by *probable*: and know that all Peripateticks, all Philosophers and Divines who ever writ of *Probability*, and have been knowing men, spoke on this Subject as their great master in Philosophy. Or if any obscure person swarved from his meaning, that such was not understood by other men, or valued. We know moreover the maxime of Catholick Theologians is, and must be that that probability ceases to perswade any more a good conscience, ceases to be any more probability, when evidences of reason, or certain and convincing maximes, truths, and authoritys of Christian Religion, or Theological conclusions, truly such, oppose it. And it is manifest out of these notes and arguments you read in the margin here, * and out of hundreds more which

* *Omnis anima potestatibus sublimioribus subdita sit, &c.* Rom. 13. & 1 Petri 2. 3. & 4. cap. Chrisostomus hom. super illud *Pauli* omnis anima, *&c. ostendens quod ista imperentur omnibus, & sacerdotibus & monachis, non solum sæcularibus: id quod statim in ipso exordio declarat cum dicit omnis anima potestatibus supereminentibus subdita sit, etiam si Apostolus sis, sive Evangelista, sive Propheta, sive quisquis tandem fueris. Neq; enim pietatem subvertit ista subjectio.*

Cornelius a Lapide, in Commentar. super cap. 13. ad Romanos. Omnis anima *(omnis homo)* potestatibus sublimioribus, *id est Principibus & Magistratibus, qui potestate regendi & imperandi sunt præditi)ponitur enim ab tractum pro concreto,* potestatibus, *hoc est, potestate præditis)* subdita sit, *scilicet iis in rebus, in quibus potestas illa sublimior & superior est habetq; jus & jurisdictionem, puta in temporalibus, subdita sit regi & potestati civili, quod propriè hic intendit Apostolus; per potestatem enim, civilem intelligit; in spiritualibus vero subdita sit Prælatis, Episcopis, & Pontifici.*

Nota Pro potestatibus sublimioribus, *Græce est Potestatibus super eminen-*

eminentibus, vel præcellentibus, *uti Noster vertit.* 1 *Pet.* 2. Sive Regi quasi præcellenti. *Syrus vertit*, Potestatibus dignitate præditis : *id est Magistratibus secularibus, qui potestate regendi præditi sunt, sive Duces, sive Gubernatores, sive Consules, Prætores, &c. Seculares enim Magistratus hic intellegere Apostolum patet, quia his soluuntur tributa & vectigalia, quæ hisce potestatibus solui jubet ipse, v.* 7. *Ita S. Basilius de Constitut. monast. c.* 23.

Nota ex Clem. Alexandr. l. 4. *Stromat. & S. Aug. in Psal.* 118. *conc.* 41. *Initio Ecclesiæ, puta tempore Christi & Pauli, rumorem fuisse, per Evangelium politias humanas, regna & Respublicas seculares everti, uti jam fit ab Hæreticis prætendentibus libertatem Evangelii. Vnde contrarium docent, & studiose inculcat Christus, cum solvit didrachma, & cum jussit Cæsari reddi ea quæ Cæsaris sunt ; & Apostoli ; idq; ne in odium traheretur Christiana Religio, & ne Christiani abuterentur libertate fidei ad omnem malitiam.*

Ortus est hic rumor ex secta Judæ & Galilæorum, de qua Actor. 5. *in f. qui pro libertate sua tuenda, omne dominium Cæsaris & vectigal, etiam morte proposita, abnuebant. De quo Josephus l.* 18. *Antiq.* 1. *Quæ secta diu inter Judæos viguit, adeoq; Christus & Apostoli in ejus suspicionem vocati sunt, quia origine erant Galilæi, & rerum novarum præcones. Hos Galilæos secuti sunt Judæi omnes, & de facto Romanis rebellarunt : quòd dicerent populum Dei liberum non debere subjici & servire infidelibus & Romanis : ideoq; à Tito exisi sunt. Hinc etiam eadem calumnia in Christianos, qui origine erant, & habebantur Judæi, derivata est. Vnde Apostoli, ut eam amoliantur, sæpe docent Principibus dandum esse honorem & tributum. Quare* 8. *argumentis probat hic Apostolus Principibus & Magistratibus deberi obedientiam.*

Primum est hoc vers. Quia hæc est ordinatio Dei & præceptum divinum. *Secundum v.* 4. Quia Ministri Dei sunt : ijs ergo quasi Vicarijs Dei reverentia & obedientia præstanda est. *Tertium v. eod.* Quia gladium portant ut inobedientes puniant. *Quartum v.* 5. Quia eis parendum est propter conscientiam : hæc enim peccati fit rea, si inobedias eis sis. *Quintum v.* 2. Quia Deus jis qui eis resistunt minatur damnationem. *S. August. in illud Psal.* 118. A verbis tuis formidavit cor meum, Habuerunt, ait, Principes sua verba, Occido, Proscribo, in Exilium mitto. Sed hæc non possunt comparari huic, H.e. potest

corpus

corpus & animam mittere in Gehennam; ob id a verbis tuis trepidavit cor meum. *Jam verbum & præceptum Dei est, ut sub pœna damnationis obediamus Magistratibus etiam sæcularibus. Sextum v. 6. Quia hanc subjectionem & obedientiam indicant tributa quæ subditi pendent Magistratibus: his enim tributis testantur & profitentur se eis esse subjectos. Septimum v. 8. Quia Charitas Christiana hoc exigit, nimirum ut omnes quemq; pro suo gradu & modo diligamus, pares ut pares amando; superiores ut superiores reverendo, ejsq; obediendo. Octauum v. 13. & 14. Quia lex Christiana arcta est, vetat commessationes & libidines, præcipit omnem disciplinam & sanctimoniam, ut induamur Dominum Jesum Christum. Multo ergo magis præcipit obedire Magistratui, & legi civili, quæ civilem honestatem tantum, & communem Reipublicæ pacem & concordiam spectat. Hanc enim tuendam esse, ideoq; Magistratibus obediendum esse, dictat lex Naturæ & jus Gentium.*

His rationibus probat Apostolus Evangelium & Christianissimum Regna & magistratus non evertere, sed firmare & stabilire: quia sic Regna & Principes ita confirmat, ac subditorum bona, Christiana & sancta vita. Adeo ut etiam nunc Principes Japones & Indi Gentiles ament Christianos, & suis copiam faciant Baptismi, & Christianismi suscipiendi, quia subditos Christianos magis quàm Ethnicos, faciles & obsequentes, regna sua magis per eos firmari, pacari & florere experiuntur.

are obvious in the Scriptures, in the Fathers of the primitive Church, in Expositors of later standing, in Ecclesiastical Historians and natural reason, in the doctrine of Universities, in the unaltered practice of Catholick Empires, Kingdomes, States, Princes and people of *Europe* (and of *Asia*, and *Affrick* too, when heretofore, and where at this time of Christian belief) there have been always known, taught, beleeved and practised, such convincing Maximes, truths, and authorities of Christian Religion, and such Theological conclusions as oppose it. Which being indubitable, where is the probability of those opinions, which our learned Opponent meanes? They appeare not as true to all Christians (even Catholicks, I mean too) or to the wise among Christians,

Omnis anima sive Sacerdos, sive Antistes, sive Monasticam vitam professus iis cedat quibus sunt mandati Magistratus.

Similla ha-

Christians, not to the greatest number of those beleeving Sages, or to the most illustrious of these; unless peradventure men will be so impudent as to say the 4. Evangelists, and the two blessed Apostles, *Peter* and *Paul*, with the rest of their Colledge, and all the holy Fathers, and so many holy Councills that were composed of, or succeeded them, and even so many sanctified Bishops too of the sea of *Rome* that profess'd themselves subject to *Roman* Emperors (and really were so in all Civil or Temporal affaires; and by all the Laws of God and man were so, and as well to Ethnick and Heretick Princes as to the most Christian, and as well to these as those: and so would be their successors in that Sea ever since (no less then the Bishops of *Canterbury* are to the King of *England*) for any donation of Christ or Power of the Keys, had not the Emperours themselves enfranchized them, and given them a Temporal Principality. Which against all reason would very soon after be made greater even to their prejudice that gave it; even by subtilties and chymeraes of Schoolmen, by an imposture of false Divinity and vaine distinctions of *direct* and *indirect* Power, &c.) and besides those holy Bishops of *Rome*, all others indeed that govern'd that Sea for a thousand years, till the dayes of *Gregory* the 7th. and, besides these too, the universality of other Christians diffused throughout the earth wherever, for so many ages, till those dayes, when *Guelphus* headed a faction of rebellious people in *Italy*, *an. Christi* 1140. and further yet all other Christians ever since, even of the Western Church and Roman Communion, that have been loyal to the German Empire, and to the other several States and Kingdomes of *Europe* (if you peradventure except some few persons of those within the temporal jurisdiction of St. *Peters* Patrimony, and within those other small tracts of *Italy*, belonging to, or in possession of His Holiness:) I say that unless you compare a very few exorbitant,

ber Occumenius in c. 13. ad Rom. *Omnis anima* inquit Bernard. Ep. 41. de Clericis disserens, *potestatibus sublimioribus subdita sit. si omnis, & vestra; quis vos excepit ab hac universalitate?* *Gregorius Magnus* l. 2. Ep. 61. ad Maurit Imperator. *Tertull. l. de Idolatria*, c. 15. *Gregor. Nazianz. orat.* 17. *ad Cives Nazianz.* *Ambros. in c.* 13. *ad Rom.* *Aug. in c.* 11. *ad Roman.*

orbitant, inconsiderat Scholasticks of the latter times, some few ambitious flatterers of the Pope, abusers of the Church, hirelings, and compare those so few, to all these so many, to the innumerable number of the whole world, even of true beleevers, in all ages, and unless they compare a byass'd, mercenary, most defective, most worldly and often false wisdome, and compare some petty contemptible renown from idle disputing and sophistry, to the true heavenly wisdome, to the glorious unspeakable renown of all the most admired, and most adored Sages of Christianity, and Sages truly infallibly such, even to that of *Peter* and *Paul*, of the rest of the Apostles, Evangelists, and yet to that of the eternal son of God himself, you cannot without extreame impudence or ignorance attribute the name, much less the meaning of the word *Probable*, to those opinions which are protested against, or renounced in the often mentioned *Protestation*. Indeed you may abuse the word and sense both: being you take for your Gospel and your Apostles, the Rhapsodyes of some Neoterick writers, who confound all Philosophy and Divinity, and open a door to all impiety and wickednes, by their doctrine of *Extrinsick Probability*, and by their giving this name of seeming honesty to their baud of errour. But you may as well maintain the lawfulnes of Simony, Usury, Cheating, Theft, Rapine, Lyes, Perjuries, of poysoning and murdering people by their own Authority, and for their own sake alone, yea and of almost all other both private and publick villanies in the world. Because it is manifest that such men as require no other rule of their actions, of their inward judgment and consent of will, but what these Neotericks would give to understand by their own sense, by their doctrine of *Extrinsick Probability*, must be disposed to approve of any Position how damnable soever in it self, if once written or spoken, or averred as lawful by two or three, nay by any one Divine, although seen other-

wise all along in his writings to be the most licentious man within Catholick Communion that ever put pen to paper: and because it is manifest also, there is scarcely any injustice, any vile horrid attempt which one or other of those very Neotericks approves not. As I could even to horrour and amazement instance, were it my design here, and had not several others, though with much regret, done it before. Which unchristian maximes if our Argumentator abominate, as I hope he does, there is no reason he should make use of that position still, or of any proposition grounded thereon.

But that he may be further yet, and no less manifestly convinced of ignorance, let us admit a *probability* in those opinions he would be at, and that probability (I mean too) which in the judgement of Schools might render them absolutely (because intrinsecally) probable, as to speculation. What then? must a liberty follow to practice according to such opinions? must it be unexpedient for us, in the present conjuncture, to renounce by Oath a liberty whereof at least we may lawfully devest our selves, and his Holiness may Himself, since it still appeares, even I say in case of my Admission, but probable in speculation, that He or we may pretend to any such power, or any such liberty, he to that of deposing, we to rebelling in prosecution of his will? For solution, let our Gentleman address himself even to one of the great sticklers for those opinions, and for *Cardinal Bellarmine*, in opposing the Oath of Allegiance, *Leonardus Lessius* (I mean) a famous Divine of the Society. 'Potest quidem potestas, quæ 'non omnino certa est sed probabilis, esse fundamentum 'alicujus dispensationis in aliquo impedimento, vel con- 'cessionis in sacramentis administrandis, quia inde nihil 'incommodi, cum agatur de favore & beneficio, & nemo 'cogatur, nemo jure propinquo, seu in re obtenta spolietur. 'Non tam u potest esse fundamentum, quo immediate ali- 'quis puniatur, & jure suo ac dominio privetur, & gene- 'rales

Lessius in suo Singleton. de Discussione decreti Concil. Mag. Later. part. 2. n. 38. 71. 72.

« rales Canones penales ſtatuantur, &c. Sed talis poteſtas « certiſſime, non dubie debet competere. Nullus enim In- « dex poteſt irrogare pœnas adeo graves aut condere decreta, « quibus irrogentur, niſi conſtet illi talem poteſtatem con- « ceſſam. Si enim illud ullo modo eſſet dubium, poteſt reus « excipere, & ei non parere. Hinc neque Delegatis cre- « ditur in alicujus prejudicium niſi authentico inſtrumento « oſtendant ſuam poteſtatem, ita ut nulla amplius relin- « quatur dubitandi ratio. *A power indeed that is not throughly certain, but probable, may ground a diſpenſation in ſome impediment, or a conceſſion for adminiſtring ſacraments: becauſe no inconvenience thence, being a favour only and a benefit, and no man forc'd, none deprived of his immediate right, or that he hath by poſſeſſion. Yet may not be a foundation, wherein to build the right of proceeding to an immediate puniſhment, or to execution, or actually to deprive any man of his right and ſegniory, or to eſtabliſh penal Canons, &c. But the power of doing theſe things muſt appeare most certainly to be in the perſon that pretends it; and is not ſufficient if it only appeare doubtfull or probable. From hence proceeds that neither to Delegats credit is given to the prejudice of any, before they ſhew their Power by an Authentick Inſtrument, which may leave no juſt reaſon to except againſt them.* And let our Gent'eman yet further addreſſe himſelf for anſwer to the common ſentence of other Catholick and Claſſick Authors, Divines, Cannonits, and Civilians, who concurr with *Leſſius* herein, that none can be under pretence of a diſputable uncertain right deprived or forc'd out of poſſeſſion before that uncertain right be declared certain by a competent and lawfull Judg, that is, a Judg indubitably ſuch in that controverſie: becauſe natural reaſon, and Maximes of the Civil and Canon Law tells us, That *in re dubia melior eſt conditio poſſidentis*, and *cum ſint jura partium obſcura, favendum eſt reo potius quam Actori*, *In a doubtful caſe the condition of the poſſeſſor is best*; and when the rights of parties are obſcure; the De-

fendant is to be favoured, not the Actor. Let him read on this subject. *Victoria, Vasques, Gregory Valentia, Adrian* the Pope and many others related by *Valentia.* Nay let him read even *Matthew Kellison* himself, an English, renowned, Catholick Doctor of Doway, and one too that writ against the Oath of Allegiance, but under the concealed name of * *J. E.* Yet even this very great Zealot for the great Pontiffs power, averrs expresly in his little Treatise of the Ecclesiastical and Regal Power, *cap.* 11. *p.* 242. *That, as it is injustice to force any out of the possession of a territory or house, which he holds by a probable right or title; so would it be manifest injustice in the Roman Bishop to deprive any King of his Crown and Kingdom, to which this King hath a probable right, and whereof he is possessed.* Lastly let him reade, for a fuller discussion of all his vain scruples, those Classick Divines and Canonists that maintain as a certain truth, The great Pontiff of the *Roman* Sea, not to be a lawfull and competent Judg for determining finally and infallibly, as a doctrine of Divine Faith, any controverted question, (much less those which relate to the heightning of his own peculiar jurisdiction, or to the lessning of that which is or may be pretended regal) without a true undoubted Synod General, *Adrian the Pope,* the *Cardinal of Cambray, Panormitan the Cardinal, the Cardinal of Florence, Master Panormitan, John Patriarch of Antioche, Alphonsus Tostatus, the Bishop of Abula, John of Paris, John Gerson, John Major, Jacobus Almajus,* all cited by * *Widdrington.* And the Divines of *Venice, Navarr, Joannes Mariana* holde this doctrine approved, or, that I may use the very words of *Mariana, a multis viris prudentibus & gravibus, eruditione maxima approbatam, a doctrine held by many prudent and grave men; and men approved of the greatest erudition;* besides *Victoria,* who in express tearmes affirmes it such.

Victoria in Relec. de jur. B. l. n. 29. *Vasq.* 1, 2. *disp.* 64. *c.* 3. *Gregor. de Valentia.* 2. 2. *disp.* 3. *q.* 16. *pag.* 2. *Adrianus Papa cum multis aliis apud Valentia.*

* *J. E.* in his second Edition, printed 1621.

**Widderingtonus* in detectione calumniarum Sculkenij.

¶ 7. Theologi Veneti in Tractat. de Interdicto. Navarr. in cap. Noviter. de Judicijs. not. 3. num. 84.

All

All which being coolely pondered, the vanity of this argument derived from a ſuppoſed extrinſick probability in the poſitions contrary to thoſe of the Proteſtation, will appeare to ſignifie a meer nothing againſt the Expediency of ſubſcribing it: becauſe nothing againſt the lawfulneſs. Which laſt I confeſs is not the ſcope of this book to treat; ſince the Catholicknes of the Proteſtation and lawfulneſs to ſubſcribe it, have been allowed publickly by the Diſſentors; and yet this argument would, if rationally proceeding or concluding, call again in queſtion.

But verely if it proved any thing, it might as well, nay far more convincingly have proved the unlawfulneſs and unexpediency of making the before mentioned profeſſion of the *Roman* Catholick Faith, according to that forme preſcribed in the Bull of *Pius* 4. in our wiſe Argumentator's underſtanding of the obedience ſworn hereby. Becauſe there is at leaſt, even by conceſſion of all parties, an extrinſick probability (admit there had not been any further intrinſick; as there is indeed, and not only this or that, but certainty, and, which is yet more, evidence) in our Tenets that hold that neither the great Pontiff alone, nor he and even a General Synod together with him, can take away any mans Temporal Right, Eſtate or Goods, without conſent or concurrence of the ſupreame temporal Magiſtrat.

Finally to conclude this argument, whereof ſo much evil uſe is made hitherto againſt all reaſon, I ſee not why (if they muſt needs tamper ſtill with the doctrine of *probability*) they ſhould not urine the diſcourſe, and argue thus to ſome better purpoſe. The doctrine of the Proteſtation is probable; and which is yet more, is probable not in ſpeculation onely, but in practice, and this practical probability of it hath this very day a million of patrons, and in all ages paſt, had a hundred millions, and all thoſe and theſe of the Catholick Roman Faith and Communion. Therefore it is lawful

Mariana in lib. de Rege. l. 1. c. 8. Qui liber publico Societatis Jeſu examine eſt approbatus. Victoria Relec. 4. de Poteſt. Papæ & Concilij. propos. 3.

and expedient for us to ſign it; ſpecially ſo many other circumſtances concurring to ſhew the expedience. Certainly this diſcourſe were more becomming a Catholick Roman Prieſt then that which directly leads to ſedition and rebellion, then that which manifeſtly convinces him either of extream ignorance, unadviſedneſs and ſtupidity, or, which is yet more haynous, of ſome inveterate averſion from the eſtabliſhment of our moſt gracious King, and from the peace of *England*.

What others confeſs of their own ignorance or uncertainty of knowledg to excuſe the unreaſonableneſs of this firſt exception makes me more and more reſent the fate and condition of our Country, that muſt have ſuch men for their leaders. And further onely to mind them of the unſatisfactorineſs of this allegation. They pretend themſelves, and are indeed as to Ordination, miſſion and jurisdiction, the ſucceſſors of the Apoſtles, in the moſt holy function of Prieſthood. They are thoſe in whom, in our dayes and in our Country and Religion, that ſaying of Chriſt ſhould be verified, *Math.* 5. *Vos eſtis lux mundi, Vos estis ſal terræ, you are the light of the world, you are the ſalt of the earth*. And in every one of them thoſe paſſages of the Prophet *Malachy* ſhould be fulfilled. *Lex veritatis fuit in ore ejus, & iniquitas non eſt inventa in labiis ejus: in pace & in æquitate ambulavit mecum, & multos avertit ab iniquitate. Labia enim ſacerdotis cuſtodient ſcientiam, & legem requirent ex ore ejus; quia Angelus Domini exercituum eſt.* And yet by their own confeſſion, they have neither light nor ſalt to illuminate or ſeaſon others. They cannot (as to this particular at leaſt, which yet involves a very great part of Chriſtian duty) ſay the Law of truth hath been in their mouthes; that iniquity hath not been found in their lips; that they have walked in peace and righteouſneſs; and have converted many from their evill wayes. They acknowledg themſelves not able to preach from the Pulpit, or adviſe in the Confeſſional Seate, or out of it,

Malac. 2. 6. 7.

it, their Auditors, penitents, or ſuch as they converſe withall, or have recourſe to them for advice. Nor can tell them what they muſt beleeve or practice in that which moſt imports the Catholicks of the three Nations to reſolve upon, even in that which hath been 'twixt Proteſtants and Catholicks here, and twixt Catholicks themſelves ſpecially in great Brittaine and *Ireland*, the moſt controverted queſtion ever ſince the fatal breach of *Rome* and *England*, under *Henry* the 8th. and much more ſince the Oath of Allegiance was framed by occaſion of the Powder-plot Treaſon. Nor can tell them what or how their Obligation is to remove the grand rock of ſcandal, that which occaſioned heretofore ſo many ſevere lawes, and continues them to this day againſt Catholicks (not againſt their Catholick Faith, but againſt the uncatholick opinions eſpouſed without cauſe by many of them, and againſt the danger of evil practices flowing from ſuch ill grounded Maximes.) The Gentlemen that for this firſt Exception plead their own ignorance, or uncertainty what to determine of the Tenets of our Proteſtation, can ſay nothing to reſolve others whom yet they ought to reſolve, and have the ability to reſolve truly and (according to the infallible doctrine of the Catholick Church) in matters of ſuch high concerne both to their temporal and eternal being: one ſide alledging a manifeſt certainty of Obligation, under pain of ſin and damnation, and alledging it from Scripture, from Tradition, from the Fathers, from Councells, from the conſent of all ages, of all Churches and Nations in Communion with the Biſhop of *Rome*; and the other being able to alledg nothing for themſelves, but at moſt and at beſt, the ſtrugling abortive extravagances of one or two late Authors ſome yeares agoe, by publick ſentence, and by the hand of a hangman burnt at *Paris*; nothing but the paſſion of ſome few Popes heretofore, proceeding *via facti* againſt ſome Princes and States, but therefore con-

condemned and oppoſed in ſo much, not by thoſe Princes onely, but even by all the Catholick world, as well then as ever ſince; nothing elſe but a word the Terme *probable* forſooth; which yet themſelves underſtand not; and yet muſt give their Soules in exchange for it; and nothing more but *in ordine ad Spiritualia*, and the cheat of a verbal diſtinction, the trick of abuſing two other words, *Direct* and *indirect*, and thoſe too very new, altogether unheard of in this matter, till ſome Capricchious heads brought them unfortunately to the Schools of meer deſign to make people loſe themſelves in words, by confounding right and wrong together, and the ſignification of both. One ſide affirming, and by cleer demonſtrations evincing the deſtruction of ſo many thouſand noble Catholick families, and of ſo many millions of other people, and the totall ſuppreſſion of their Church in theſe Nations, and all their ſufferings ever ſince the firſt breach, even to this very day proceeded originally from and ever ſince have been continued by the obſtinacy of ſome few men, that out of a meer temporal and private regard of ſome little petty intereſt of their own, hindred in former times, and now again endeavour to hinder the Subjects of this Crown to be as faithfull to our good King, as Frenchmen either Catholicks or Hugonots are to theirs, or the *Spaniards*, *Germans*, *Venetians*, &c. to their Princes, & Governours, or as Catholick and Chriſtians generally throughout the earth, have been in former Ages to *Arrians*, yea or to *Pagan* and perſecuting Emperors: and the other ſide having not a word here, but that we muſt be wary in cenſuring our predeceſſors, and their examples may be ſufficient precedents to us; as if the ambition and revenge of ſome few temerarious undertakers cloſely undermining all the rights of Soveraignty to make way for themſelves were not to be condemn'd by us, being they are ſo by our Catholick belief anathematized univerſally in all other Countries; or as if the

invaſion

invasion of 88, and the mining of the Parliament house and so many open rebellions in *Ireland*, and in *England* too, and this last of all, the most general and most dangerous in the three Nations, were not to be accursed by us. Yet in a matter of so much weight, and the neerest concernment both to our soules and bodyes, even the concernment, I say of every individual Catholick in this Monarchy, and of their posterity after them, the Gentlemen that plead *ignorance*, *uncertainty* what to think of our *Protestation* are not able to advise; and yet by this answer of theirs abuse the credulity and heighten the animosity of others. Alas! what times are we borne to see? Priests of the most high God, Preachers of the Gospel of Christ, confessors and Ghostly Fathers, yea Missionaries of the Sea Apostolick, men designd, sent of purpose to instruct the ignorant, to reconcile the learned, to clear doubts, to direct Soules, to absolve penitents, to enjoyn amendment, to distinguish vice from vertue in all their semblances, such men to give such an answer in a debate of this nature! And other men yet to choose these for their spiritual directors! Certainly, if ever I have learned any truth in the Divinity of Casuists, both the one and the other, the directors and the directed must run the greatest hazard of Gods disfavour, must confess themselves guilty of mortal sinne, these by exposing themselves in a confessional seate in the present circumstances of this debate, to heare the confessions of those who know not themselves how to resolve in it, and yet would be guided by them, and these by accousting and relying on such men in a matter which concerns their eternal salvation, whereof notwithstanding they acknowledg themselves ignorant. They cannot but know themselves, that knowledg to distinguish twixt leprosy and leprosy, 'twixt that is truly a sinne, and that has only the apparance of it, is necessary in a confessor, and so necessary that without it he is no competent judg of the

the penitent, cannot discern the State of his conscience, nor advise him as he ought, nor apply remedies, nor injoyn penniance, or that amendment, or satisfaction which may be fitting, nor pronounce sentence either declarative or effective of remission, but renders the whole duty frustrate, and both himself and the penitent guilty of a new sacriledg in stead of forgiving his old sinnes, and so makes him twice more the sonne of *Gehenna* then before. And they cannot themselves but know that whosoever is guilty of a sacrilegious reception, minister ation, or use either active or passive of any Sacrament, whether Priests or penitents, must be allwayes in the State of deadly sin, of damnation, untill they renounce that resolution, occasion or practice, or that whatever it be, which was the immediate cause of their sacriledg. And consequently that both such Confessours and such penitents must have new resolutions before they can reconcile themselves to God. These to heare no more confessions, give no more advice in that whereof they are ignorant, till they be more knowing; and these to seek other ghostly Fathers or spiritual directors. But if after all this, any should peradventure say the Gentlemen that pleaded their ignorance, are sufficiently knowing otherwise, and competently understand the measures of the controverted questions, but made use of that plea, either to decline and cruse the signing of the Protestation, or certainly the bringing of themselves into some temporal inconveniences: I must answer briefly that if it be so, they nevertheless determined with themselves the Protestation is Catholick and lawfull, or not. And in either case their dissimulation must be confessed a most grievous and most scandalous offence and far yet more heynous then ignorance; unless peradventure they will approve the heresie of the Gnosticks, and practice of those other Sectaries that allowed complyance, or denyal of revealed Truths belonging to their salvation. And if it be so, the Layety hath no reason

to

to rely on them in any resolution of Conscience, because they may in any whatsoever dissemble as well. Nor themselves be justly offended if His Majesty hold them for no good Subjects, being they are so dexterous, where the question is of his right and his safety against the invasion of forraigners, rebellion of his own Subjects, and the translation of his Crown, and ruine of all his good people, as to frame themselves a conscience of Dissimulation contrary to the Doctrine and practice of the Catholick world: his danger being no less from such men who are inwardly perswaded the Pope hath no power from Christ or Church to depose him, and yet make no scruple of dissembling their knowledg herein, then it is from others who through the weakness and preoccupation of their intellect, or some violent aversion (which commonly works on the judgement) perswade themselves, or at least endeavour to perswade others that there is a power in the Bishop of *Rome*, which may dispence with them in their Allegeance. For to plead tenderness of conscience here, and under this pretext imagine the King must connive at maximes directly opposit to the establishment of those rights which God and Nature gave him over his people, or that he must protect with his sword enemies of his royal Power, Sword, Scepter, crowne, and of all the most fundamental Laws of his Kingdom, and of the Peace of his people, were a foolish plea, and weak imagination: unless peradventure they would have the King forget so soon, what he cannot be unmindful of, the distinction he made in his gracious letters from *Breda*, twixt those religious opinions which are inconsistent with the Soveraign power, Government, Peace, and those which are not; nay unless they would have the King, unking himself.

That others pretend *an oath of Allegiance or fidelity is needless, being they act nothing contrary to the duty of good subjects*, I have above related; and therefore must

observe

observe here 1. That both the proposition and supposition are no less questionable then that Exception they would still support thereby, that is even by a very false assumption & a very impertinent proof, though I admitted this (as I cannot, in relation to some of them at least.) That ever since the 15. of *Feb.* last 1661. they have given sufficient demonstrations of their failing in the duty of good subjects. 3. That suppose they had not, yet hundreds of their function have been charg'd in the late distractions of *Ireland* with leading on the the Catholick people there universally to rebellion, and continuing it as long as they could. And throughout the three Nations, all, or most, or at least very many Roman Catholick Priests have been these fourscoure years part esteemed (by the generality of Protestants) to maintain principles inconsistent with the safety of the State, *The power of deposing Kings to be in the Pope; A power of dispensing with all Subjects in their Allegiance, specially towards a Protestant Prince; and in all Subjects of the Romish Communion a liberty to kill and murder the King, if deposed or excommunicated peremptorie, and declared such by the sentence of His Holiness, the Roman Pontiff.* 4. That Catholicks universally throughout the three Nations have found by woefull experience, they altogether lye under the scandal of maintaining such unchristian tenets. 5. That natural reason, and Christian Catholick Faith (even that I say is held for such by all Nations that are in communion with the Church of Rome) can tell us, it is not only expedient but necessary we should endeavour to wipe off that scandal. And both can tell us there is no other mean so proper as a religious Protestation abjuring these doctrines, nor indeed any other sufficient assurance we can give. And therefore that an Oath of Allegiance and fidelity, declaring so much, is needfull.

Besides I must tell these Gentlemen the practice of such Oaths of Allegiance, hath been warranted in all times,

times, amongſt *Pagans*, *Jews* and *Chriſtians* (even the Apoſtle telling us in the 6. to the *Hebrews*, what we know by experience, that an Oath is the greateſt bond of humane ſociety as it is the fitteſt meanes, to engage men throughly in any cauſe, *all controverſies being terminated by it*)

And for the *Pagans*, *Plutarch* and *Livy* are witneſſes. *Lycurgus* the firſt founder of the State of *Lacedemon*, having well ordered that Commonwealth by lawes, took an Oath of them all to preſerve thoſe Orders he gave, till his returne from the Oracle, that is, alwayes. But if any ſay this was not an Oath of Allegiance to the State, I ſuppoſe it will be hard to diſtinguiſh 'twixt an Oath to preſerve the laws, or to be true to them, and an Oath to be faithful to the State. And verely it is recorded, the State of *Lacedemon* was preſerved by thoſe Lawes in great honour and felicity, for the ſpace of five hundred years: or, as *Plutarch* ſayes in another place, for 600. And that upon the breach of thoſe Lawes came in the ruine of that people; as the ſame Author obſerves in ſeveral places. *Lucius*, *Brutus*, and *Collatinus Tarquinius* being choſen Conſulls, and *Valerius Publicola* offended thereat, becauſe himſelf was not regarded in that Election, and therefore retired from the Senate, and from all publick offices to a private life, and the Fathers upon his withdrawing, grown jealous of him, *Brutus* the Conſul aſſembled all the Senate to a ſolemne Oath of Allegeance: which Oath *Valerius* firſt of all others took moſt cheerfully. And *Scipio Africanus* is much commended in the Roman Hiſtories, for uſing this practice in the danger of the State. For when he underſtood that ſome purpoſed to fly their Country, he made them take an Oath to be true to the State, and not to forſake it.

What the Church of the Jews, even whilſt they were a true one, and the peculiar people of God in the whole earth, even when they were ſubject to a Heathen

Prince,

Prince, did think of the lawfulneſs of ſuch an Oath to him (notwithſtanding the wicked Sect of *Judas* the *Galilean*, and his followers the *Phariſes*, that ſoon after or then it ſelf oppoſed it) *Joſephus* is a witneſs above exception. For *Auguſtus Cæſar* required an Oath of Allegeance of them. And this famous writer tells that all the Nation of the *Jewes* took it, ſaving only the *Phariſes*. Upon which occaſion he deſcribes the ſect of Phariſes to be ſeditious, rebellious and unſufferable in the State. But the paſſage in *Joſephus* being very material to ſhew the belief and practice of this Oath of Allegeance, the conſent of that ancient Church of the *Jews*, and the ſeditious oppoſition of the Phariſees (whom I could hartily with ſo many ignorant zealots or diſaffected Subjects amongſt us did not imitate) I will give his own words. *There was amongſt the* Jewes *a Sect of people* (ſayes he) *that were called Phariſes, who were too much addicted to ſelf opinion, and boaſted themſelves to be the exacteſt obſervers of the Law in all the Country, to whom theſe women* (he meanes the mother, wife, daughter of *Pheroras*, &c.) *were very much addicted, as to thoſe who were much beloved of God, as in outward appearance they made ſhew for. Theſe were ſuch as durſt oppoſe themſelves againſt Kings, full of fraud, arrogancy, and rebellion, preſuming to raiſe warr upon their motions, and to rebel and offend their Princes at their pleaſures. Whereas therefore all the Nation of the* Jews *had ſworne to be faithfull to* Cæſar, *and to the eſtate of the King, theſe onely refuſed to take the Oath. And of this Sect there were to the number of ſix thouſand. For which cauſe the King having impoſed an amercement upon them*, Pherorās *wife payd it for them. For which cauſe they pretending to gratifie her, and being eſteemed for ſuch as were skilful in foretelling ſuch things as were to come, by reaſon of their often communication with God, foretold her that God had decreed to bring the kingdome of* Herod *and his poſterity to an end,*

Joſephus l. 17. Antiq. c. 3.

and

and would bring to pass that the crown should descend to Pheroras *and his sonnes.* Salome *had got an inkling hereof, and had told* Herod *no less: and how likewise they corrupted every one of his Courtiers. For which cause he put those to death amongst the* Pharises, *who were the principal authors of this advice, and with them also the Eunuch* Bagoas *and* Carus *who was his darling, and one of the goodliest men of that time. He afterwards cut off all those amongst his houshold servants, who were of the* Pharises *faction. For* Bagoas *was bewitched with that hope by them, that he suffered himself to be called the Father and benefactour of the King, who should be established according to their prediction, and have the government of all things, and should be strengthned by marriages, and descent of his lawfull and natural children.*

That the Church of Christ, succeeding that of the *Jews*, consented with them in this particular, the forealledged Scriptures, holy Fathers, and all Catholick Expositors, on the 13. to the *Romanes*, (whereof I have already given at large *Cornelius a Lapide*, of the society of Jesus, as I could likewise *Tirinus* of the same Society, and all others not only of that order, but of whatsoever Institute or calling in the Catholick Communion of the Church of *Rome*, without any contradiction) are abundant witnesses. Yet for more ample satisfaction the Reader may be pleased to see the Synod of *Rhemes*, where in the 5. and 6. chap. it is witnessed of *Arnulphus* the Archbishop of that Sea, that he was in the presence of the Kings, and Bishops, and Clergy, and people, by his own consent bound by an Oath, that to the utmost of his knowledg and power, he would be true and faithful in Counsell and assistance to his Prince, or Princes (for they were then two). The manner and forme of his Oath is recorded there in the 6. Chapter, and in these words, *Ego Arnulphus, gratia Dei præveniente, Rhemorum Archiepiscopus, promitto Regibus Francorum Hugoni & Rotberto me fidem puriſſimam ſervaturum:*

rum inimicos eorum nec consilio nec auxilio ad eorum infidelitatem scienter adiuvarum. And so it proceeds with a direful execration on the Breaker. And the Reader may be pleased to see the 4, 5, 6, 10. Councells of *Toledo*, and that of *Aquisgrane* under *Ludovicus Pius*.

Whosoever of us, or of all the people throughout all Spain (sayes the 4. Councel of *Toledo*,) *shall go about by any means of conspiracy or practice, to violate the Oath of his Fidelity, which he hath taken for the preservation of his Country, or of the King's life, or who shall attempt to lay violent hands upon the King, or deprive him of his Kingly power, or that by tyrannical presumption would usurpe the Soveraignty of the Kingdome, let him be accursed in the sight of God the Father, and of his Angels. And let him be made and declared a stranger from the Catholick Church, which he hath prophaned by his perjury; and an alien from the company of all Christian people; together with all the complices of his impiety. Because it behoveth all those that be guilty of the like offences to lye under the like punishment.* Which sentence is three several times together, and almost in the same words, repeated in the same Canon, which is the 47. of the Councel. And moreover, after this, the Synod declared *That this sentence of theirs, now the third time repeated, might be confirmed by the voice and consent of all that were present.* And hereupon the whole Clergy and people answered, *whosoever shall carry himself presumptuously against this your definitive sentence, let him be Anathema Maranatha; that is, Let him be utterly destroyed at the comming of our Lord, and let them and their complices have their portion with Judas Iscariot.* Amen.

And in the 5. Councel of *Toledo*, it is decreed, That this Act touching the Oath of Allegiance shall be repeated in every Councel of the Bishops of *Spain*. The Decree is in these words: *In consideration that the minds of men are easily inclined to evill and forgetfulnesse; therefore this most holy Synod hath ordained, and doth enact,*

That

That in every Councel of the Bishops of Spain the Decree of the generall Councel, which was made for the safety of our Princes, shall be with an audible voice proclaimed and pronounced, after the conclusion of all other things in the Synod. That so being often sounded into their ears, at least by continual remembrance, the mindes of the wicked being terrified, may be reformed, which by oblivion, and facility to evill, are brought to prevaricate.

We do protest (say the Fathers of the 6. Councel of *Toledo*) *before God, and all the orders of Angels, in the presence of the Prophets and Apostles, and all the company of Martyrs, and before all the Catholike Church, and assemblies of the Christians, That no man shall go about to seek the destruction of the King: No man shall touch the life of the Prince; No man shall deprive him of the Kingdome; No man by any tyrannicall presumption shall usurpe to himself the soveraignty of the Kingdome; No man by any Machination shall in his adversitie associate to himself any pack of conspirators against him; And that if any of us shall be presumptuous by rashnesse in any of these cases; let him be stricken with the anathema of God, and reputed as condemned in eternal judgement without any hope of recovery.*

And in the tenth Councel (to omit divers others held also at *Toledo*) it is said *That if any religious man, even from the Bishop to the lowest Order of the Churchmen or Monks, shall be found to have violated the generall Oathes made for the preservation of the Kings Person, or of the Nation and Country with a prophane minde, forthwith let him be deprived of all dignity, and excluded from all place and honour.* The occasion of the Decrees made for this Oath, was; That the Christians were suspected for want of fidelity to their Kings, and did either equivocate in taking their Oath; or make no conscience to keep it, when they had given it, as may appear by sundry speeches in the Councel, saying; *That there is a generall report; that there is that perfidiousnesse in the*

minds of many people of divers Nations, that they make no conscience to keep the Oath and Fidelity that they have sworn unto their Kings: but do dissemble a profession of fidelity in their mouths, when they hold an impious perfidiousness in their minds. And again, They swear to their Kings, and yet doe they prevaricate in the fidelity which they have promised: Neither do they feare the volume of Gods judgments, by the which the curse of God is brought upon them, with great threatning of punishments, which do swear lyingly in the Name of God. To the like effect spake they in the Councel of Aquisgran. If any of the Bishops, or other Church-men of inferiour degree, hereafter through fear or covetousness, or any other perswasion, shall make defection from our Lord the Orthodoxe Emperor Lodowick, or shall violate the Oath of fidelity made unto him, or shall with their perverse intentions adhere to his enemies, let him by this Canonicke and Synodall sentence be depriv'd of whatsoever place he is possessed of.

Whoever shall read attentively these passages of ancient, holy, Christian Catholick Councels, and consider the authority of *Josephus*, and those relations from *Plutarch* and *Livy*, and withall the above-cited testimony of the great Apostle, whoever shall joyn all together (besides hundreds more, which I could produce to this purpose) and shall compare these and apply them to us, and the present conjuncture and circumstances in the Monarchy of great *Brittany*, must confesse, if he be not without reason obstinate, an Oath of Allegiance is not onely expedient, but necessary to be taken as well by Catholicks, as by all other, and indeed by all. So that from this general position against the unnecessariness of such an Oath, as neither from the reason given therefore, the first Exception, relating to the pleasure, will or example of our Spiritual Superiours (who are themselves subjects as well, by the laws of God and man, to the King, as their respective Inferiours are) cannot be justified.

The

The second Exception Answered.

To the second Exception *of the Kings not requiring a protestation of this kind from us or a subscription of it*, the Answer is obvious, that his Laws (which declare his will) require, or (which is the same thing to our purpose) prescribe the forme of an Oath of Allegiance even for us; and that although some of us except against some expressions or words of that Oath, yet those seven or eight dissenting persons find no fault in that part or in any particular word of it which is expresly contained or equivalently in the said *Protestation*. Besides they were told his Majesty did even require it in this particular case, and from himself without any recourse to his Laws, if they expect he should be moved by that *Protestation and Petition*, offered in their names. And certainly though neither were alledged, he must be very stupid that perceives not this *Protestation and Petition* being signed by the Roman Catholick Clergy of *Ireland*, must be very much pleasing and wellcome to his Majesty; as that which would in all probability (after a hundred years continual jealousies and fears from, and after some hideous designes and very dangerous commotions, even threatning the Crown of his famous predecessors, attributed to that Clergy for some parts, and for some to other Catholicks Priests of His Majesties Dominions) secure him evermore and the whole State, during at least their days from any practises from them against the publick peace, nay secure their hearts & judgments in that, wherein some of the former Princes thought themselves most concerned in this World, and in that wherein all the rigour and execution of so many severe Laws and inventions to obtain it heretofore could prevaile nothing with most men of the Roman Ecclesiastical function within their Kingdoms. Now if

it be not expedient for all Roman Catholick Priests under his Majesties Government to sign a *Protestation* so pleasing and welcome, a paper of so desireable, so great and so good and happy sequels, I beseech themselves who made this objection to consult a little their own cooler and more unpreoccupated thoughts. I am sure those glorious Fathers of the Primitive Church, *Justine* the Martyr, and *Tertullian*, with many others almost in all ages, were they again on earth, would condemn as well in this particular as in all those other exceptions (which either I have already given or shall yet) our pretending Zelots and objectors whatsoever. They out of conscience writ those elaborate works and most elegant Apologies to the Pagan Emperours and Senate of Rome, and to other Heathens, to clear their holy Faith from the scandall either of wicked Doctrines or wicked practices. And this they held very expedient. What is the reason then we may not in our days and in a like occasion imitate them? or is the difference twixt signing an Apology or a great long Treatise, and signing a short Remonstrance and Protestation? Or is it indeed, The inequality twixt their obligation from the Law of God to give all rationall satisfaction to a Pagan Prince, State, or People, and ours to give to a Christian King, Parliament, Nation, our dear Country-men and fellow Subjects, all believing and invoking the same God we do, though differing from us in some particular sentiments? Let us beware that saying of the Gospel may not be justly applied to us, *Prudentiores sunt filii hujus seculi filiis lucis in generatione sua.*

The third Exception Answered.

But all this while, say they, we know not what benefit we shall receive by signing it. Will the present most grievous oppression of the Roman Catholick Gen-

try

try, Proprietors, and other lay people of *Ireland* cease? shall those miserable Ecclesiasticks, who in so great numbers are prisoners in that Country, and whereof some have been so these five, six, eight, ten years, and many since the Kings return taken, and all continuing in restraint even amidst and ever since the joyfull solemnities of his Majesties Coronation, and so many more daily added to encrease their woes, shall these (say they) be released? shall they after enjoy the liberty and birthright of Subjects to live in their native Country, or even breath a little ayre common to them with Ants and Flies? None gives us an assurance of any of all these, or any other benefit regardable. Nay we are not assured our selves that sign it of any Protection hereafter from the severe execution of the Laws upon us. And by our own hands shall we make our selves convict? Behold here a double objection, which the Dissenters made in the third place against the expediency of signing. No assurance given of benefit expected, and, on the other side a certain hazard.

But the answer is brief to the first part. Many things are expedient to be done for attaining an end whereof yet we have no certainty by such means or any other, nor can have in this life before we attain it. So many ventures at Sea by the Merchant, and all the seed sowen by the Husbandman, in expectation of a good return, and a profitable harvest, evict the confession hereof. And almost all the endeavours of our life are a clear demonstration of it. But above all, so many hundred millions of Petitions as have been since the beginning of the world, and shall be yet untill it end, are so many unanswerable arguments to convince the unconsiderateness of this Objection. It may then be expedient to use rational or probable means for attaining a good end we propose to our selves, though we have neither promise nor other assurance of that successe we wish for. And some good hopes, and a rational perswasion that

wee make use of meanes which may of their own nature, joynd with the circumstances of time, place, and those others which are fit to be consider'd, render our election of, resolution, and endeavours by such meanes, not only not rash, but vertuously prudent, the end proposed being good. Now whether the foresaid *Remonstrance*, *Acknowledgement*, *Protestation*, *and Petition*, if agreed upon generally, and signed by all the Clergy of *Ireland*, and so presented to his Majesty at this time, be not a probable and rational way to move pitty and compassion in his royal breft, in the Lords of his privy Councell, in both honourable houses of so good, so just, and gracious a Parliament, as now sits at *westminster*, and even in the present Parliament of *Ireland*, though for some part of them more concern'd in being rigorous to the Catholick Natives, or whether men of understanding might not rationally perswade themselves hereof, and so proportionably hope for good success therein, some ease at least, or some relaxation, I leave the indifferent Reader to think. We know his Majesty is the most Clement Prince on earth, that he acknowledg'd in open Parliament, the good affections of his Irish Roman Catholick Subjects unto him, and there desired the Lords and Commons should have a care and regard of the ties of honour on him to right them. That he allowes the peace made by royal authority in the yeare 48. with the then confederate Catholicks of *Ireland*. That he ownes his gracious promises of liberty to tender consciences in matters of Religion, or of religious opinions not shaking the fundamentals of government, or disturbing the publick peace. And we know moreover by the motions already made by those publick debates last summer, the good inclinations of the present House of Lords, and have rational grounds to hope no less of the house of Commons in the now Parliament of *westminster*, to regard with bowells of compassion the Roman Catholick Subjects, and to ease them

them hereafter in some measure from the pressures of those penal Statutes under which wee have groan'd this hundred years. And we know that Protestants generally, at least the Nobility, Gentry, and people of *England*, retaine no longer those hateful aversions from or heate of animosities against a people whom they have seen to have cheerfully exposed their fortunes and lives for his Majesty, and to have suffered for him all miseries imaginable, no lesse then themselves, during so many years under Usurpers and Tirants. Why then should we not with much reason perswade our selves of, or at least hope for good success, for some ease, some relaxation at least, by the said *Remonstrance and Protestation*, if I say, it appear'd sufficiently to be the true sence and resolution of that Clergy? It renounces, and in the presence of God renounces, those very Tenets which fathered upon or in deed maintained by any of us heretofore, rendred even our very *Communion* in it self wholy inconsistent with the safety or quiet of any Protestant Prince or people, being fellow Subjects: those very positions, which of all imposed upon, or disavowed by any of our side, as the sence of our Church, are the onely injurious to the temporal right of Monarchies, States, Governments of what Religion soever; and are those onely of them, which really have in former ages, and may indeed engage the world again, Kings and their Subjects, and even believing Nations one against another, in all the horrible confusions of war, and in a sea of Christian blood. And such Tenets or positions, being once religiously, freely, and voluntarily abjur'd, as they are by us, what remaines in our Religion, which knowing vertuous Protestants and good Patriots and Subjects would esteem deserving the rigour of so many lawes, the severity of so many edicts, and the cruel execution of both, against even harmless people? Verily it is neither the number of Sacraments, nor the divine excellency of the Eucharist above the rest

by the real presence of Christ in the consecrated host, nor the more holy and strict observance of confession, nor the ancient practice of anointing the sick, nor is the needless controversies twixt us (if we understood one another) about faith, justification, good workes, or those are term'd supererogatorie, or about the invocation of Saints, veneration of relickes, worshiping of images about purgatory and pardons, and as little is it the Canon of the Bible, or the Sacrament in two kinds, or in one, or a learned Liturgie, or continencie of Priests and Obligation of vowes, or holinesse of either a Monastick or cloister'd life in a well ordered Community of devout Regulars, nor is it even either the Patriarchal power of the Westerne Church in the Bishop of Rome, according the ancient Canons and Customes, or (which is yet more) an universal Pastorship, that is purely spiritual, acknowledged in him, or such as properly flowes from the celestial power of the two Keyes of St. *Peter*: perie of all these (I say not altogether (not even joint with some others of lesser or greater note) is the grand rock of scandal, or hath been this last hundred yeares, the cause of so many penalties, mulcts, incapacities, of shameful deaths inflicted, and more ignominious characters given us. The original source of all these evills as for that which may be search'd for in our selves, must be confess'd to have been the Tenents renounced or protested against in this *Remonstrance*, and the unadvised practices flowing from such opinions. What can therefore now obstruct the humanity of the Parliament, or piety of the Prince from easing a people who freely and affectionatly of themselves condemn those maxims of impiety? shall we not rationally conclude that our good King and his Parliament cannot but see in such a case, there is much of reason to change those lawes which can be no further to any purpose, to countermand the severity of edicts, to stop the rigour of

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execution, may to deale hereafter with such people as with other freeborne Subjects? Indeed we must Judge very hard both of our gracious King, of his Councell and Parliament, if we bereave them of reason which affirmes that such lawes must cease, which are no more useful to that end they were made for at first, and have been ever since continued. *Cessante fine legis interdum cessat lex*, is a maxime of Divines, Canonists and Civilians. And we conclude far yet more uncharitably of both King and Parliament, if our too too jealous thoughts divest them of that humanity whereof we have already so many convincing arguments.

But if notwithstanding all here said you will alwaies insist upon impertinent interrogatories, what if you be frustrated of all your hopes, deceived in your judgment or expectation of some propitious condescension in either Parliament, Councell, or King himself? I will take no more paines my self to beat reason into your head, but leave you to the wishes of a Poet, *Caveat successibus opto, Quisquis ab eventu facta notanda putat.* And only adde that, if the worst happen, yet the subscribers of the forefaid Protestation shall have still the repose and comfort and satisfaction of a good conscience in having discharg'd their duty in this particular to the King, to their Country, and to their Religion: and of having endeavoured, in as much as in them lay, the general good of all, according to the law of God.

Out of all which the second part of the exception is likewise, and abundantly clear'd. We sign our own death, say some more foolishly, if not maliciously, then with reason to convince thereby what they intend. As if any one of us could be so ignorant of the laws of *England*, as not to know what the rigour of them determines against Priests of the Roman Communion, if they be Subjects borne: or so dull as not to understand what our hands would signifie being acknowledged or prov'd such

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execution; nay to deale hereafter with such people as with other freeborne Subjects? Indeed we must Judge very hard both of our gracious King, of his Councell and Parliament, if we bereave them of reason which affirmes that such lawes must cease, which are no more useful to that end they were made for at first, and have been ever since continued. *Cessante fine legis, interrumpitur effectus*, is a maxime of Divines, Canonists and Civilians. And we conclude for yet more uncharitably of both King and Parliament, if our too too jealous thoughts divest them of that humanity whereof we have already so many convincing argumentes.

But if notwithstanding all here said you will alwaies insist upon impertinent interrogatories, what if you be frustrated of all your hopes? deceived in your judgment or expectation of some propitious condescention in either Parliament, Councell, or King himself? I will take no more paines my self to beat reason into your head, but leave you to the wishes of a Poet, *Caveat successus opto, quibus ab eventu facta notanda putat.* And only adde that, if the worst happen, yet the subscribers of the foresaid *Protestation* shall have still the repose and comfort and satisfaction of a good conscience in having discharg'd their duty in this particular to the King, to their Country, and to their Religion: and of having endevoured, in as much as in them lay, the generall good of all, according to the law of God.

Out of all which the second part of the Exception is likewise and abundantly clear'd. We signe our own death, say some more foolishly, if not maliciously, then with reason to convince thereby what they intend. As if any one of us could be so ignorant of the lawes of *England*, as not to know what the rigour of them determines against Priests of the Roman Communion, if they be Subjects borne: or so dull as not to understand what our hands would signifie being acknowledged or prov'd such

at the bar in the old Bayly, and before a Judge commissioned for either the execution or other prosecution of Priests, We are not. And nevertheless we believe our subscription of this paper to be so far from death, that with much reason we expect thence both life and liberty to be assur'd to us. Wherof having already given sufficient arguments, and such as may prove the reasonableness of our confidence, I leave the gentlemen who made this timorous objection, to consider first how in the very worst contingency this Original paper should rise in judgment against them to prove any thing to their conviction? who should deliver it to the Judges who appeare to make party or witness by Oath it was their hand? can they rationally feare either from one of themselves? or peradventure from their Procurator that keepes it, being himself in the same predicament? for they might suppose that a paper blurr'd, blotted and foul so as the Original of that Protestation was and must have been, would not be presented to his Majesty. Secondly, or even in case the very Original were to be delivered to his Majesty or his Ministers, can they harbour a thought so low, so unworthy and horrid of the best natur'd King in the world, or of his Councell or great Ministers, that they would suffer so dutiful and affectionate expressions of Allegiance to be a snare to entrap, to hang them as Traytors from whom the paper came? And yet suppose a Metaphysical contingency, or turne of the whole world again, who could prove their hands then but one of themselves? For shame let us not like witches and sorcerers raise a thirst to lose even common reason in it. Were the King or his Ministers desirous to take away either life or liberty from us, they can doe both at their pleasure. A very small sum of money can doit, and without any money at all they may have us, whether we will or no. And sure they would find some occasion more specious and other arguments more taking to ruine us, then the Protesta-

tion

tion of our Allegiance sign'd by our own hands. Besides I would demand of those men what ground have they to entertaine or expres such unworthy jealousies? Is it his Majestyes letters from *Breda*? His Articles with *Ireland*? His obliging speech in publick Parliament for that Nation? or the debates in the house of Lords for annulling the penal Statutes? Or the already prepared Bill to repeale the Sanguinarie part of them? Or is it his Majesties acquaintance abroad with, and kindnes' received from Princes and People of that communion during his banishment? or his confidence reposed in his Catholick Subjects in the greatest dangers of his life? or is it because the Professours of that Religion who are natives of *Ireland*, have utterly lost themselves at home for his sake? Refused any conditions from the Tyrant Parliament and Protectour? and abroad now quitted honorable employments under the Catholick King? now those they had in *France*: and both for his sake, and to roame perpetually after Him, a Protestant, an exile and poorest Prince in the world at that time? Or finally is it the admired facility, justice, clemencie, mercy, compassion of his nature? Or so many Obligations of bounty and favour of new dignities and honours already (since his returne) put by his Majesty on very many of his Subjects, who yet are known to be of the Romish Religion? but above others on so many of those in *Ireland* of that Church; whereof none would ever see himself master of one foot of land, or other then a meer slave, were his Majesty not incomparably better natur'd more just and good then our Dissenters appeared to frame themselves ideas of him.

And if not these, I see none they have but such as argue the greatest prudence and greatest justice in both his Majesty and his great Ministers here. A necessary delay in determining the controversies of the present English inhabitants of one side; and the Irish natives

of

of the other, of that kingdome of *Ireland*. The ſuffe-rings of either people or Clergy there, proceedes not from his Majeſties direction. The Lords Juſtices and Parliament there pretend cauſes that if true, they think may warrant them. The King muſt heare all ſides, and determine nothing raſhly. And we know what paines both himſelf and his Councel here take, and have this half years paſt, to compoſe the fatal differences of that miſerable Country. Beſides there is no argument of bloody intentions either heere or there. And we know certainly if any ſhould have ſuch thoughts, his Majeſty would interpoſe his prerogative power, and there-by manifeſt his real, ſincere intentions, or what he means, in his gracious Letters from *Breda*. I meane, where nothing elſe could be alleadg'd but matter of Religion or opinion concerning the wor-ſhip of God. We have ſeen thoſe, even Romiſh Prieſts, I ſay, who were priſoners in Newgate, and other places in *England*, for twenty years upon that account before his Majeſties returne, and thoſe who have been ſo long condemn'd perſons, ſet at liberty, ſince his return and by his warrant. And we know there can be noworſe intended even for the moſt crimi-nal heretofore of the Iriſh Clergy, now priſoners in *Ireland*, then to ſend them to Catholick Countries, there to live in peace till themſelves perhaps hereafter by their patience, repentance, and amendment of life or better principles of loyalty may deſerve or move the King to further mercy towards them. It is there-fore apparent the Diſſenters have not any ground, any likelihood for the ſecond part of this their third Excep-tion. The ſigning of that paper has nothing of hazard or danger of death. And verily had it, yet ſhould not that ſtartle thoſe men at leaſt, whoſe peculiar profeſſi-on is vertue and contempt of this life to gain a better; whoſe profeſſion is the imitation of the Apoſtles, and confeſſion of a crucified God, and the preaching even

with

with manifest hazard of life, nay with assurance of death, (when their duty requires them, that is when the occasion is fairely offer'd to instruct the ignorant, or even to right their Religion by clearing it from scandals cast upon it) what ever they know or believe to be the true meaning of the words and gospell of Christ. *Majorem Charitatem nemo habet quam ut animam suam ponat quis pro amicis suis*, if they believe our Saviour himself. Surely then were death it self to be rationally feard or expected; yet would the subscription of that paper, be to them that approve the holiness of it, an act of heroick vertue, and most excellent charity. And if so, where is the unexpediency arising from this motive, were any such thing really in being or groundedly feared? The Apostle was more divinely principled writing to the *Philipians, mihi vivere Christus est & mori lucrum.* For me to live is Christ (saies he) and to die is gain. Behold the benefit of our Subscription if we reap no other on earth: and if even the worst of evills feared or objected, happen to us in this world for subscribing.

The Fourth Exception Answered.

And therefore the fourth Exception taken, which I am now to consider, must be inconsiderable to men Christianly principled, to preachers of the Gospell, resolute in the way of vertue. Information, say the Dissenters, will be sent to *Rome*: and that Court sticking closely to its own interests, even those are political or temporal, will condemn this Protestation, as it hath done formerly the Oaths of Supremacy and Allegiance: and thunders of Excommunication and other Censures may be justly feared to issue thence against the subscribers; and which is yet more formidable, a mark of disavour, infamie,

famie and incapacity of any Church preferments to be laid on them hereafter as men confederated againſt, or at leaſt inclined to leſſen the greatneſs and Authority of that great and firſt Apoſtolical Sea. I confeſs 'tis poſſible all this may happen. But I ſay with all, very improbable any part of it will, beſides that only which every man (even the ſubſcribers themſelves as ſoon as any) can doe that liſt to write to *Rome*. However let us ſuppoſe what they would have us.

The preſent moſt bleſſed Father who governes that Sea, is a more vertuous man, more holy Prelate, and more prudent Prince, then thoſe men would have us believe, and more acquainted then many of his Predeceſſours have been with the ſad conſequents of giving credit to ſome buſie fellowes, enemies to their own Country, and of any peace or quiet in the world, but ſuch as would impoſe a yoak of their ſcandalous, falſe, and ſelf intereſted conceptions on the belief of all others. He knowes there is no condemning this *Proteſtation* of the ſubſcribers, unleſs he reſolves withall to condem the doctrine of the Gallican Church, of the *German*, of the *Venetian*, &c. and all their Catholick Univerſities, Doctors, Biſhops, Princes, Clergy, People, not only living now and in Communion with himſelf, but even all thoſe that have died in that Communion, ever ſince the queſtion was firſt unhappily ſtarted ſo many hundred years agoe. And he will be wary enough to make the whole earth declare ouer board not his fallibility, but his Fall (which God forbid) in ſuch a caſe. He knowes the Oath of ſupremacy taken in that ſence wherein the generality of Roman Catholicks have hitherto underſtood it, or in the Logical figour of words, and greateſt extenſion of them (not in that wherein the moſt learned of the Proteſtant Church of *England* both in former times, and latter, even at this very preſent have expounded it, and do ſtill) abjures univerſally the power of the great Pontiff and even that authority in

Bull,

him, which is purely spiritual. This Protestation is very far from any such design as it hath not a word that can express it. And for the Oath of Allegiance, some formal expressions of it and perhaps material too, which are declined in the said Protestation, may be said to be those only which are condemned by the Bull of *Paulus* the 5th. if we must allow this to be a true title, or authentick, or ever legally publish'd or affixed, even in *Rome* it self, or must allow it to have been procured by right and full information both of the words of that Oath and of the sence understood thereby, and of the intentions or designe of the framers thereof. And if we must allow an infallibility of truth or inerrability in *Paul* the 5th. when, or as he is said to have declared his own opinion therein. Or if we must likewise allow the legal intimation, and canonical reception of it. Every particular of which, if not perhaps that of the words alone, is denyed by those who are as much concern'd as any. So that neither the declaration of *Paul* the 5th. in that Bull (as indeed no other decree or sentence of his, or of any other Pope or Councell or Canon) can be alleadged to any purpose against the foresaid *Protestation*; yea though I said, that Bull had all conditions requisit to oblige any opposer, as it hath not. Besides we know, and his Holiness may know as well, that the circumstances of time and persons, and the very ends, which must be chiefely considered, are not the same now, nor can be, which were regarded then when the condemnation of either of the said Oathes was laboured so much, and pursued so eagerly at *Rome* by men who had more zeal and byasse then discretion and Charity, or indeed knowledg or consideration of what was most convenient for the great Pontiffs of that Sea, to do in such contingencies. We know what might have been and was alleadg'd against the title of Queen *Elizabeth*: what hatred was to the Councell of King *Edward* the 6th. And the first scource of all, the grand contention twixt

Henry

Henry the 8th. and *Clement* the then Bishop of the holy See, in whose daies the Oath of Supremacy (though esteem'd then, at least more exorbitantly worded then it's now) was first known, we can be least of all ignorant of. And as for King *James* and his Parliament, we understand well enough (though we could with all wish they were never borne, who gave us cause to understand so) what made some fiery desperate zealots run themselves out of breath in crossing the Alpes, and under a cloke of holiness and strictness, but of an ill principled conscience, to abuse the Pope that then was, and pretend from him some kind at least of declaration against the Oath of Allegiance. None of which Circumstances concurre now, to facilitate or occasion any censure of our duty performed to a good King, whose title is not question'd, nor indeed questionable by any man on earth, and whose trial of the affection and loyalty of his Catholick subjects, both to himself and his Father of glorious memory is such, and his own justice, clemency, goodness so great, so known, so obliging all his People at home of what ever opinion, and abroad so admired and adored by forraigners. Nor consequently those ends (which peradventure former Popes had) to be rationally proposed now as attainable by such a censure.

Yet because some of our weake Dissenters think the Court of *Rome* must be no more considerat then they; let it be supposed there are still some evill Genius's, some ungodly Patriots alive, who may endevour upon this occasion to trouble again, or obstruct the peace of Christendome. Admit they prevaile so far as to abuse the most blessed Father, or most eminent Lords of the Congregation *de propaganda*, and get the Protestation censur'd, and subscribers condemned of temerity, summons and monitories against these. (For certainly the first proceedings, how biass'd soever the Judges be, can be no higher.) Yet even in this case the most

holy

holy Pope himself will not be offended if the Subscribers and others concern'd examin according to his own law, or sacred Canons, the Tenor of any such papers, Bulls, decrees, sentences, judgments, censures, or letters whatsoever, which may be pretended to issue from him. And what is more known then that according to the Canons we may without sin, disobedience or disrespect to the Pope, suspect, question, suspend and even reject, First, such decrees or even Bulls, &c. as (though pretended genuine) come not to us by the Ordinary. Secondly such, as though sent to the Ordinary, or coming from him to us, are not authenticated? Thirdly such as, though otherwise perhaps authenticated, are found by the Tenor or otherwise to conclude an errour, falsity or deceit in the information *per expressionem falsi aut reticentiam veri*? Fourthly such as the Ordinary himself and others concernd in the admission of Rescripts, or Bulls, doe not first so admit and receave or approve of? And what is more known likewise then that even after or when the Bulls appeare to be authentick, and further appeare not to be grounded on any sinister information; yet according to the Popes own law, and natural reason, if they proceed from passion, hatred, or ignorance, or any unjust end, or when they are notably prejudicial to justice, they may be suspended, as to any execution of, or obedience to be given them, untill his Holiness be inform'd by those that find themselves aggrieved by such letters: and untill there may be a legal faire and equitable discussion of the cause, and where it may conveniently or ought to be discuss'd? And that it will be sufficient for such as are so concern'd, or find themselves so aggrieved to alledg, or even to pretend only, for their excuse to his Holiness, some rational cause, (that is such, as were it true, might be reputed rational) to save them from any disobedience or irreverence. *Alexand. Papa. 3. ad Archiep. Ravennatem, c. 5. Extra.* *Innoc. 3. A. Canonico Pictavienſi. c. Super litteris. Extra. de Reſcrip.*

de Rescrip. Si quando aliqua tuæ fraternitati dirigimus quæ animum exasperare videantur, turbari non debes. Qualitatem negotii, pro quo tibi scribitur, diligenter cognoscas, aut mandatum nostrum reverenter adimpleas, aut per litteras tuas, quare adimplere non possis rationabilem causam prætendas: quia patienter sustinebimus si non feceris quod prava nobis fuerit insinuatione suggestum. If at any time we write to your Brotherhood what may seem to exasperate your soule, you ought not to be troubled. Weigh seriously the quality of the business whereof we write, either fulfill reverently our commands, or by your letters pretend a reasonable cause, for which you may not observe them: for we shall patiently bear, if you do not that which shall be suggested by evil information. But if, notwithstanding all this, our Dissenters will have us answer Metaphisical contingencie, of the Popes infringing, revoking, or annulling all his own lawes, and all the Canons of holy Church, and the determinations of Councells, of purpose to puzzle the Subscribers, who sees not that they seek foolish evasions, and starting holes? pretend fears of things that will never nor can be in reason, and seek according the proverb, for a knot in the bulrush? And all this to decline a necessary duty, or such at least as themselves acknowledg lawful, conscientious and godly? Yet to satisfie their curiosities, the Subscribers can tell them, they would understand it to be as lawfull for themselves in such a case, should it ever happen, to fight the abuse of power which is given for edification, not for destruction, as it hath been allowed and approv'd in all ages, and even at this present, in others, even whole States, and Kingdomes, Princes, People, and Prelates of the Roman Communion. The Dissenters themselves know very well, or at least ought to know what the *Bulla Cœnæ* is, and against whom it is: what so many other Bulls, Decretals, Extravagants, Clementines, and even some decrees of general Councells

signifie

signifie which are still opposed, rejected, notwithstanding all the contestation of some Divines and Canonists for them, and all the opinions and proceedings of the Rota, or of other Judicatures at *Rome*. And the Dissenters know what the practice of all Catholick Nations in Europe is, not to regard any new Bulls relating to their Subjects, *nisi a cedat placitum Principis*. And how, if otherwise affixed, by any, even by his Holinesses Nuntio's they are pulld downe by the Magistrate, severe prosecution made against the Publishers and yet no observance of them, either by Laicks or Clergie men. As for the lawes of *England* relating to this matter, those I mean which were made by Catholick Princes and Parliaments, yea all the Prelates unanimously concurring, the Statutes of *Edward* the third, and *Richard* the second, and those of *Clarendon*, and all those severe ones of Provisors and Præmunire (so called) have been, even in *Rome* it self, sufficiently known these three hundred years, though more known then pleasing to the Ministers of that Court, or even to some of the most holy Popes themselves.

Polidorus Virgilius in Edward. 3.

The Statute made in a Parliament at *Westminster*, Anno 16. *Rich.* 2. and in the year of our Lord 1392.

Entituled,

Præmunire for purchasing of Bulls from *Rome*. The Crown of *England* subject to none.

ITem, *whereas the Commons of the Realme of this present Parliament, have shewed to our redoubted Lord the King, grievously complaining, that whereas the said our Lord the King and all his liege people ought of right, and*

of old time were wont to sue in the Kings Court, to recover their presentments to Churches, Prebends, and other benifices of Holy Church, to the which they had Right to present, the Cognisance of plea of which presentment belongeth only to the Kings Court, of the old right of his Crown used, and approved in the time of all his Progenitors Kings of England; and when Judgment shall be given in the same Court upon such a plea and presentment, the Archbishops, Bishops, and other spiritual persons which have institution of such benifice within their jurisdiction be bound and have made execution of such Judgments by the Kings Commandments of all the time aforesaid, without interruption (for another lay person cannot make such execution) and also be bound of right to make execution of many other of the Kings commandments. Of which right the Crown of England hath been peaceably seised, as well in the time of our Lord the King that now is, as in the time of all his Progenitors till this day. But now of late divers processes be made by the Bishop of Rome, and censures of excommunication, upon certain Bishops of England, because they have made execution of such Commandements, to the open disherison of the said Crown, and destruction of our said Lord the King, his Law, and all his Realme, if remedy be not provided. And also it is said, a common Clamour is made, that the said Bishop of Rome hath ordained and composed to translate some Prelates of the same Realme, some out of the Realme, and some from one Bishoprick into another, within the same Realme, without the Kings Assent and Knowledge, and without the Assent of the Prelates, which so shall be translated, which Prelates be much profitable and necessary to our said Lord the King, and to all his Realm. By which translations (if they should be suffered) the Statutes of the Realm should be defeated and made void; and his said Leige Sages of his Councell without his assent and against his will, carried away, and gotten out of his Realm, and the substance and treasure of the Realm shall be carried

away

away, and so the Realm destitute as well of Counsell as of substance, to the final destruction of the same Realme. And so the Crown of England which hath been so free at all times, that it hath been in no earthly subjection, but immediately subject to God in all things, touching the regality of the same Crown, and to none other, should be submitted to the Pope, and the Lawes and Statutes of the Realm by him defeated and voided at his will, to perpetual destruction of the Soveraignty of the King our Lord, his Crown, his Regality, and of all his Realm, which God defend. And moreover the Commons aforesaid say that the said things so attempted be clearly against the Kings Crown, and his Regality used and approved of the time of all his Progenitors. Wherefore they and all the Lords Commons of the same Realm will stand with our said Lord the King, and his said Crown and his Regality in the cases aforesaid; and in all other cases attempted against him, his Crown and his Regality, in all points to live and to die. And moreover they pray the King, and him require by way of Justice, that he would examine all the Lords in the Parliament, aswell spiritual as temporal, severally, and all the States of the Parliament, how they think of the cases aforesaid, which be so openly against the Kings Crown, and in derogation of his Regality, and how they will stand in the same Cases with our Lord the King, in upholding the Rights of the said Crown and Regality. Whereupon the Lords Temporal so demanded, have answered every one by himself, that the Cases aforesaid be clearly in derogation of the Kings Crown, and of his Regality, as it is well known, and hath been of a long time known, and that they will be with the same Crown and Regality in these Cases specially, and in all other Cases which shall be attempted against the same Crown and Regality in all points with all their power. And moreover it was demanded of the Lords Spirituall there being, and the Procurators of others being absent, their advice, and will in all these Cases. which Lords, that is to say, the Arch Bishops, Bishops, and other Prelates

lates being in the said Parliament, severally examined, making protestations, that it is not their minde to deny or affirme, that the Bishop of Rome may not excommunicate Bishops, nor that he may make translation of Prelates, after the Law of holy Church, answered and said that, if any executions of processes made in the Kings Court (as before) be made by any, and censure of excommunication to be made against any Bishops of England, or any other of the Kings Liege people, for that they have made execution of such commandements, and that if any executions of such translations be made of any Prelates of the same Realme, which Prelates be very profitable and necessary to our said Lord the King, and to his said Realme, or that the Sage people of his Councill, without his assent, and against his will, be removed and carried out of the Realm, so that the substance and treasure of the Realm may be consumed, that the same is against the King and his Crown, as it is contained in the Petition before named. And likewise the same Procurators every one by himself examined upon the said matters, have answered and said in the name and for their Lords, as the said Bishops have said, and answered, and that the said Lords spiritual will and ought to be with the King, in these cases in lawfully maintaining of his Crown, and in all other Cases touching his Crown and Regalty as they be bound by their Liegeance. Whereupon our said Lord the King by the assent aforesaid, and at the request of his said Commons, hath ordained and established, that if any purchase or pursue, or cause to be purchased or pursued in the Court of Rome or elsewhere any such translations, processes and sentences of excommunications, Bulls, Instruments, or any other thing whatsoever, which touch the King against him, his Crown and his Regalty, or his Realme, as is aforesaid, and they which bring within the Realm, or them receave or make thereof notification or any other execution whatsoever within the same Realm, or without, that they, their Notaries, Procurators, maintainers, Abettors, factors, and Councellors

bellors shall be put out of the Kings protection, and their Lands and Tenements, Goods and Chattels forfeit to our Lord the King: and that they be Attached by their Bodies if they may be found and brought before the King and his Councell, there to answer to the cases aforesaid, or that process be made against them by præmunire facias, in manner as it is ordained in other Statutes of proviſor, and others which doe sue in any other Court in derogation of the Royalty of our Lord the King.

And the Diſſentors know moreover what the moſt famous Devines teach, and what the practice of the Catholick world is, in purſuance of their doctrine for appealing to the Prince à *gravamine*, notwithſtanding all Bulls whatſoever, even ſuch as are admitted. And how the Parliament of *Paris*, can furniſh them with ten thouſand arguments hereof, if any doubt be. So that he muſt be very dull that will pretend through feares ariſing from any ſuch conditional events of the Pope proceeding againſt (at leaſt) the perſons of the Subſcribers. And muſt be no leſs void of reaſon, that will pretend any from conditional apprehenſions of the Popes cenſuring or condemning poſitively, either as heretical, or as otherwiſe unpracticable the ſaid *Proteſtation* in it ſelf. Or that muſt needs know before he ſign what the Subſcribers will doe if it fall out ſo, nay muſt needs know what they will doe in caſe both Pope and a general Councel ſhall condemn it as hereſie. The anſwer to both theſe Metaphiſical contingencies (for indeed they can be hardly thought greater) being firſt that in caſe the Pope alone condemn the Proteſtation as involving even hereſie, they would reflect on his fallibility in defining: and would rather hold with *France*, *Spaine*, *Germany*, *Venice*, while their Countries change no other of their preſent tenets, and withall the ancient and moderne times of the univerſal Church, then with the Pope in that caſe. Secondly, that if even a general Repreſentative of the Church, or (which

is the same thing, a general Council of Bishops truly such, define it, they would then either have a recourse to the diffusive Church, or which is very probable, suffer themselves to be mislead, it being very possible that out of one impossibility another should follow, as Logicians doe tell us it is certain. Nor can it therefore be rationally objected that our signatures to the *Protestation*, or other engagement, to maintain the doctrine of it, and keep religiously our faith therein pledged, must be unlawful or unconscientious, or must not be a duty incumbent on us, at least if required: and such a duty moreover, as we can not decline without sinning against all the laws of God and man. It is manifest there are opinions, and such as are confessedly such and only such, which yet famous Catholick Universities, and even whole Kingdomes engage themselves by Oath and vow to maintain. I instance in that of the B. Virgins Conception: and could alledg several others sworne to, at least by men graduated in Schooles. And there are hundreds of opinions, even in matters of conscience, which the Dissenters themselves, I am certaine, very often practice, and they think safely too, and with a good Conscience, yea although they hold not seldome the contrary to be no less probable, and sometime more, and more safe also, or which, what ever they doe, there is no doubt but ten thousand learned and pious men doe practice. And yet they know all these opinions, even that of the Conception, must be as Subject to that Metaphysical contingency, nay more most of them then that of our *Protestation*. Why then may it not be as lawful for us to practice herein notwithstanding such conditional and capricious interrogatories? We have this advantage of them that in our judgments, and in the judgments of at least the incomparably far greater part, even of the Catholick Church, there is not only both extrinsecal and intrinsecal probability in that we promise and protest, but even an absolute certainty as grounded on most

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clear Scriptures and traditions: and that the contrary positions or tenets are so far from having any intrinsick probability at all, that they are manifest errors against the word of God: whereas they on the other side practise daily in matters of greatest concern, relying only on the bare saying or question of one or two Casuists, and these too, not seldome, extravagant and superficial men for matter of knowledge in the most profound questions of Religion. And it is further manifest by reason, that were such Metaphisical contingencies or apprehensions of them, of power to render any unlawfulness in our signing the said Protestation, the very same contingencie must vitiat their opposing us, even I say as to the question of expediency or necessity. And all the expositions made by the Fathers on hard passages of Scriptures, and all the Sentences or controverted conclusions of Catholick writers in the succession of all ages, since the dayes of *Peter Lombard*, have been and are still unlawful, even as to the expediency of delivering or teaching them. Which to assert would be in effect to bereave our selves of all charity, and all modestie, and all reason. Nay, all the Canons, Definitions, Anathematisms of so many ancient, holy, Christian Councels, either Provincial or National, as we find in the Tomes of Councels (and which have been held, some a thousand, others 11. 12. 13. 1400. years agoe, and some latter; all reverenced, and many of them canonized by the very Popes themselves) must have been unlawful, and not onely temerarious, but even sinfull, scandalous and schismatical; yea, the profession of the Trinity of persons, or Divinity of Jesus Christ, or any Oath or Protestation made to that purpose, disclaiming in, and renouncing all Doctrine and Authority to the contrary (that is, in so much) would be not onely unexpedient, but even unlawfull, sinfull, scandalous, schismaticall, before the first general Councel of *Nice*, against *Arrius*, or that other, which was held at *Constantinople* against *Macedonius*; yea, that admonition

is the same thing, a general Council of Bishops truly such, define it, they would then either have a recourse to the diffusive Church, or which is very probable, suffer themselves to be misled, it being very possible that out of one impossibility another should follow, as Logicians doe tell us it is certain. Nor can it therefore be rationally objected that our signatures to the *Protestation*, or other engagement, to maintain the doctrine of it, and keep religiously our faith therein pledged, must be unlawful or unconscientious, or must not be a duty incumbent on us, at least if required: and such a duty moreover, as we can not decline without sinning against all the laws of God and man. It is manifest there are opinions, and such as are confessedly such and only such, which yet famous Catholick Universities, and even whole Kingdomes engage themselves by Oath and vow to maintain. I instance in that of the B. Virgins Conception: and could alledg several others sworne to, at least by men graduated in Schooles. And there are hundreds of opinions, even in matters of conscience, which the Dissenters themselves, I am certaine, very often practice, and they think safely too, and with a good Conscience, yea although they hold not seldome the contrary to be no less probable, and sometime more, and more safe also, or which, what ever they doe, there is no doubt but ten thousand learned and pious men doe practice. And yet they know all these opinions, even that of the Conception, must be as Subject to that Metaphysical contingency, nay more most of them then that of our *Protestation*. Why then may it not be as lawful for us to practice herein notwithstanding such conditional and capricious interrogatories? We have this advantage of them that in our judgments, and in the judgments of at least the incompatably far greater part, even of the Catholick Church, there is not only both extrinsecal and intrinsecal probability in that we promise and protest, but even an absolute certainty as grounded on most

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clear Scriptures and traditions: and that the contrary positions or tenets are so far from having any intrinsick probability at all, that they are manifest errors against the word of God: whereas they on the other side practise daily in matters of greatest concern, relying only on the bare saying or quotation of one or two Casuists, and these too, not seldome, extravagant and superficial men for matter of knowledg in the most profound questions of Religion. And it is further manifest by reason, that were such Metaphisical contingencies or apprehensions of them, of power to render any unlawfulness in our signing the said Protestation, the very same contingencie must vitiat their opposing us, even I say as to the question of expediency or necessity. And all the expositions made by the Fathers on hard passages of Scriptures, and all the Sentences or controverted conclusions of Catholick writers in the succession of all ages, since the dayes of *Peter Lombard*, have been and are still unlawful, even as to the expediency of delivering or teaching them. Which to assert would be in effect to bereave our selves of all charity, and all modestie, and all reason. Nay, all the Canons, Definitions, Anathematisms of so many ancient, holy, Christian Councels, either Provincial or National, as we find in the Tomes of Councels (and which have been held, some a thousand, others 11. 12. 13. 1400. years agoe, and some latter; all reverenced, and many of them canonized by the very Popes themselves) must have been unlawful, and not onely temerarious, but even sinfull, scandalous and schismatical; yea, the profession of the Trinity of persons, or Divinity of Jesus Christ, or an Oath or Protestation made to that purpose, disclaiming in, and renouncing all Doctrine and Authority to the contrary (that is, in so much) would be not onely inexpedient, but even unlawfull, sinfull, scandalous, schismaticall, before the first general Councel of *Nice*, against *Arrius*, or that other, which was held at *Constantinople* against *Macedonius*; yea, that admonition

tion of Paul, *Though we or an Angel from heaven, preach any other Gospel unto you, then that which we have preached unto you, let him be accursed*, would be so too; nay, and that alleveration of our Saviour Christ himself in the Gospel was rash and false, *Si dixero quia non scio vos, mendax ero vobis mendax*, if this arguments or interrogatory of our opposers be to any purpose; or if their foolish impertinent discourses, or private whispers, ever since the 15. of Feb. last, amongst our lay Gentry here signifie any thing, to prove that we renounced or disclaimed in the Doctrine or Authority of a General Councel, because we disclaim and renounce any at all (as yet known to us) which teaches or maintains any power Papal or Princely, Spiritual or Temporal, which may absolve us from our natural Allegiance to His Majesty, or which may license us to rebell against him; or to kill or murther the Anointed of God, our Prince, though of a different belief from ours. (Though, which is observable, our Protestation, rigorously taken, as to this particular, be only against all such authority, as is *forreign*; and that, that of a General Councel, truly such, be known not to be properly *forreign* to any Christian County. And although the true meaning and purpose of it be onely against the Spiritual or Temporal pretended power of Popes alone.)

But however this be or any thing heretofore said to these wild imaginations, I would fain know whither in be not an undoubtable Maxime in moral Philosophy & Divinity, that our action is then lawful when it is against no law that is yet known, or doubted to be either of God or man? And expedient when in the judgment of wise men, or in our own weighing all circumstances, it is expected to conduce towards a good or just end, we propose to our selves? And whether the possibility of a future law, or declaration against, or inhibition of the like any more, can visit actions qualified so, which precede such laws? Certainly as this last quere must be answered in the negative, so the two former in the affirmative.

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What then remains unclear'd of this fourth exception, nothing but our fears of being set by some pretensions at Rome. Yet how unreasonable such feats must be to those will reflect on the daily promotions to Ecclesiastical dignities in other Catholick Nations, and in *France* particularly, of such persons as are the most positive in the world for denying the Popes pretended right for the deposition of Princes, there is none of our Dissenters but may see, especially if they reflect on the unsignificancy of such preferments when the Prince doth not approve them. Or if they consider those before mentioned most severe Laws of *England* made in Catholick times, and ever since the 27. of *Edward* the Third, and the 16. of *Richard* the Second observed inviolably, at least when ever there was occasion, or any controversie arising about the right of presentments; the Confirmation only of such persons as were presented by the Prince, having been insisted on by his Holiness, when *England* was most Catholick. And yet how unreasonable such fears should be to the Disciples of Christ, supposing I mean the worst, or the loss indeed of all preferments, they cannot likewise but see if they balance with them a Christian duty omitted for their sake.

As for any thing else which they alleadg as an appendage, and which is that of an opinion they apprehend may be held of them in that Court, or by any others, as if they should be enemies to the Papal dignity, power, jurisdiction or greatness, the answer is at hand. That many have been maligned, disgraced, hated, yea and persecuted all their life through the subtilty and malice of informers there, who nevertheless continued their holy communion with that Church unalterably to their death, and who after their death have had the reputation, even in that Church, of holy men and holy Catholicks, yea and some in the rank of Saints in their Calendar. If the Subscribers hazard no more then such men have done, all is safe. I believe there

there is none of them all but will profess religiously a firm resolution to suffer all evil in this world, even death it self, rather then quit their acknowledgement, of, and that reverence and Canonical obedience which is due to the supream Spiritual Pastor the great Bishop of the Apostolical Sea, and to seal with their dearest blood (if it be necessary) their belief of a power purely Spiritual in his Holiness to govern and direct in a way, or by means properly such, and in matters appropriated to such means, and such a power, the universal Congregation of the faithful wherever diffused, or (which is the same thing) of all that power in him, which in all ages of the Church hath been understood to flow necessarily from, or to be the power of those heavenly Keys of *Peter*. And I am sure whatever may be the resolution or belief of any other in this particular, I can my self speak for my self, in the presence of the all knowing Eternal God, and profess it in this paper to the world, that as I never yet had any other belief, thought, or purpose in my life hitherto, so also from this time forward I devote my soul again most religiously to the self same tenets and resolutions.

This plausible grand Exception against the expediency of signing the Protestation, being cleared so, there remains now but one. But notwithstanding such a one as although the fifth and last in order, and although not made use of publikely, or in the hearing of all at either of both meetings, yet hath been the first in thought, and strongest in effectual operation to thwart hitherto, as much as in some lay, the concurrence of others to the signature of the paper. *The Protestation once signed by any, despoils him evermore of all authority, pretence, colour (unless he will be shameless, and accounted a perjur'd, ignominious creature, a soul prostitute to all wickedness) To infuse hereafter any thoughts of rebellion against his Majesty to the Catholick people of* Ireland, *or any others, upon any pretence whatsoever, or to cherish*

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and approve such resolutions in any, or such impressions as may be already received by some; or to work with Foraigners an invasion of these Countries; and consequently deprives him of all power henceforth to vindicate, according to the law of nature, his native Country from that oppression under which it groans at this present, although not by his Majesties direction or approbation, nor by theirs too who are his Majesties great Ministers here; but either through the inextricable difficulties which as yet obstruct the settlement of the Irish Nation, or at worst through some prejudice or byasse or want of resolution of the now immediate Governors there. Behold the grandest mystery (discovered in its nakedness) of the greatest opposition made against the expediency of signing. I would willingly pass over this matter without touching, as burning coals without treading, were it not my design, as it is my obligation questionless, or at least a reasonable desire in me, to undeceive as far as I am able, those I wish well and who might peradventure otherwise be mislead by the specious argument of the peoples good, or of Piety to their Country; though neither indeed being more then pretended, when there is no better proof of either then rebellious principles. And therefore I must confess in the first place that the Gentleman who in pursuance of this unreasonable reason, how specious soever for a part, and at first appearance, excepted against signature, or since endeavored to dissuade others, did nevertheless rightly understand the consequent religious and sacred ryes of the Protestation. For although it is be true that neither the clause which renounces the doctrine of any power in the Pope to depose the King, or to licence his subjects to take arms, nor that likewise, which engages the Protestors not to fail in their Allegiance whatever the Pope shall peradventure attempt, nor both together, can be sufficient, as by vertue of them alone, to oblige the Protesters not to raise arms, or otherwise transgress their Allegiance; yet other clauses

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preceding, and some immediately following, bind abundantly against all such perfidious actings or contrivances whatsoever; because they religiously, and by a Protestation or Oath so solemn acknowledge his Majesty their true, lawful and natural Soveraign; obedience from them due to him by all divine and humane Laws; themselves bound under pain of sin, that is of Hell and damnation, to be still his faithful subjects, and bound so to be in temporal things as much as any other of his Majesties subjects are; and as the Laws and rules of Government in the Kingdom of *Ireland* do bind them; their being ready to discover all treasons, and withall to lose, if need be, their Eves in defence of his Majesties royal person and authority; Finally their protesting against, and renouncing of all Spiritual or Temporal Authority that may pretend to free, discharge, or absolve them from that obligation they acknowledge on themselves from the Laws of God and man. All which clauses joyntly taken, provide without any dispute, and as much as an Oath may, against all insurrections, practices, or attempts, be the colour or ground whatever you may think on; be it Religion or liberty, or what else you please, and be the authority Spiritual, or Temporal, Foreign, or that of native Citizens and Patriots. All this I confess to be very true and rightly apprehended by that Gentleman. But in the next place I must affirm the supposition of a Law of nature to warrant Christians at least, and Christians subject to a hereditary Monarch, and such a Monarch too, whose Municipal constitutions, or Laws received in his Kingdoms, condemn of high treason all such attempts or conspiracies of all or any kind of subjects whatsoever, to Rebel by their own private, or by any pretended publike authority, must be very false and very unchristian, and clearly opposit to the strongest dictats of natural reason, and consequently against that very Law he supposes. Master *Prince* himself in his

his long Parliaments Defensive Arms; albeit more exorbitant in that point then becomes a man of his profession, or learning, or of his known zeal for his Majesty, and for Kingly Government, never vented a position of such pernitious consequence. For who sees not what must follow such doctrine if permitted as probable with safety of conscience? Inundations of misery on the whole earth, in all Kingdoms, and States in the universal world: Violences, concussions, robberies, murthers, depredations, seditions, publike hostilities, open wars, and all the other evils which accompany them: never any peace, rest, ease, and much less any security, but perpetual jealousies, fears, touching of life it self, and all the horrors of death; the strongest taking all, and the weakest going to the wall; and the strong again in a few years oppressed by others of later growth. For by the same reason any one party of men of a Commonwealth may pretend at any time a lawfulness from nature to be judge of their own oppressions, of right and wrong, and to right themselves, whether the Magistrate or Laws agreed upon by men, will or no, by the self same reason every other party or faction, nay every individual person in all times may pretend as much; in being, morally speaking, impossible there be any time amongst any kind of society of men, at least which make a great Commonwealth or Monarchy, with the power of the temporal sword, but some amongst them will be, in their own judgement at least, injured, wronged, oppressed by the iniquity of Judges, and by the power of the mighty through fear or favor of great ones, or by the unevenness and iniquity of humane affairs, and the necessity of laying a more heavy load on some then others. But the Law of nature, which indeed is nothing else but right reason applied to the Governments of our actions and lives, cannot for avoiding this lesser evil in particulars, or in the far less num-

number of men, or (which is the same thing) for rectifying the more often depraved judgements of private persons, or satisfying their irregular passions, warrant such hideous disorders, or those now related incomparably greater evils both in private and publice, and amongst all mankind. It is evident the law of nature tends onely to the preservation of humane society, not to the destruction of it. How can it then warrant or support the greatest enemy imaginable to that preservation, the greatest evil to mankind in this world?

Besides this conviction drawn from the horror of manifest and necessary sequels, being a plain demonstration proceeding, as they say, *à posteriori*, from the effects to the cause, that other *à priori*, of a meer natural inconsistency and contradiction in the very tenet in it self, is no less evident. This Position supposes a Temporal Commonwealth, and consequently a Temporal Magistracy established either by election or acquisition; and therefore must suppose all that is essential to the constitution of such a Commonwealth, according to the Law of Nature. Now what is more evident in right reason then that the very essence of a Commonwealth, as far as it is from men, requires an express or tacit covenant of every man, with every man of the whole society, transferring to one man, or a certain number of men, according as the form of the Commonwealth is *Monarchical*, *Aristocratical*, or *Democratical*, all that natural and sovereign power which every one had in himself before, (or in the state of pure nature) of judging, determining, fighting, punishing, offending, and defending, &c. in his own case, or in any other mans, without any appeal from Him or Them so constituted Magistrates; and without any right at all reserved ever more to the persons or individual members, so constituting Him or Them, which is necessary for attaining the true proper and intrinsecal end or scope of an established

blished Government? unleſs peradventure ſome expreſs caution, to the contrary or in ſome caſes, was made either by that ſame, or by another clear covenant, at the ſame time? And what is more evident likewiſe then that, if the Commonwealth or Government be, or when it is immediately from God, all that very ſupream power is given alſo immediately by God himſelf to the Ruler? As likewiſe an obligation of obedience laid by him immediately on all the people; whether they think well or ill of either, whether they actually ſubmit or no? But nothing alſo can be more evident to any that well ponders this matter, and apprehends the very terms, then that the immediate end of Temporal Magiſtracy is the Temporal good, peace, quiet, ſecurity, happineſs of all the people, or, if theſe can not be attained for all, of the greater part of them, and of as many as may be, and in the beſt manner, or with the greateſt advantages they can be had. And therefore it muſt follow of neceſſity, that the Soveraign power given to one man, or to a number of men for ſuch ends, and given either by the people or by God immediately, muſt be in it ſelf abſolutely unlimited, irrevocable by them any more, undiſpenſable by any, or in any caſe whatſoever, but by God alone (who by vertue of his abſolute dominion over all creatures, may diſpoſe of them, and of all their rights at his pleaſure) or by Him or Them that receive the ſaid power; unleſs peradventure ſome expreſs proviſion to the contrary, or in ſome caſe, be made either at the very inſtitution by God himſelf, or by ſome cleare Covenant at the ſame time betwixt the Magiſtrate and people. And muſt follow, that this abſolute Soveraignty or Supream power (if not limited in the firſt inſtitution, as is now ſaid, by an expreſs caution) involves as an eſſential part all that natural right of judicature, defence, and offence in their own, or in any others cauſe (or, which is the ſame thing, the lawful authority of judging, determining, righting, defending;

defending, offending, preſerving, or helping themſelves againſt the known Laws of the Land) which any particular perſon, any part of the people, or even the whole number of ſubjects collectively taken, even in any caſe, or emergency whatſoever, had in themſelves before the tranſlation made of it to the Magiſtrate. And further concludes them and every of them, both ſeverally and joyntly taken, bereaved of all ſuch power, and of any part whatſoever of it; excepting onely that caſe, if any ſuch be, or can rationally be, wherein the ſoveraign power ſhould be ſo limited, as above, by an expreſs proviſo, or Covenant in the very inſtitution. For undoubtedly were all this not ſo, or were not the ſoveraign power and right (however eſtabliſhed by God or by man) abſolutely unlimitted in it ſelf, irrevocable, undiſpenſable and unchangeable by the people otherwiſe, or were it tolerable to aſſert, in any other caſe imaginable to the Subjects, even all of them taken together, or (which is yet incomparably worſe) to any one private perſon or perſons, or to any part or faction of the people, ſuch a right and power to be Judges and Umpeers, and determiners of their own either true or pretended oppreſſion, or to be righters, preſervers, defenders, or offenders, by force of arms, upon any pretext whatſoever, againſt the Laws, or Municipal conſtitutions, and againſt the known pleaſure of the Prince, or Magiſtrate ſupream: nothing can be more evident then that the Supream or Soveraign Magiſtrate had not been inveſted with all that power (nor the people in the other ſide deveſted of it) which the very eſſence of ſuch Magiſtracy, or the nature of a Commonwealth requires. Becauſe not with all that power which is evidently needful to attain the true, proper, and intrinſecal end or ſcope of an eſtabliſhed Government. This end being manifeſtly, as I have ſaid, the temporal good, peace, quiet, ſecurity, happineſs of all the people, or if theſe cannot be attained

tained for all, of the greateſt part of them, and of as many as may be, and in the beſt manner, or with the greateſt advantages this can be had; and nothing likewiſe being more evident then that without ſuch a plenarie, undependent, unlimited, unchangeable power in the Soveraign repreſentative of the people (who is the Prince alone in Monarchies) and conſequently without ſuch a deprivation of all, and of every part of that power in the Subjects, or bereaving them of it, even in any caſe imaginable, then as above expreſſed, there muſt be, through the corruption of man, and either upon true or pretended cauſes, an inundation of all thoſe evills, beforemention'd in the former argumenta, to obſtruct in all ages, and all Countries, and all conditions of men, that very true intrinſecal end for which the Commonwealth was eſtabliſhed by God or man, or both; and without which, it could not be, nor can be rationally ſaid to ſubſiſt.

All which being ſo evident that nothing can be more, and it being no leſs evident that the preſent Monarchical Commonwealth of *England*, *Ireland*, *Scotland*, &c. under our moſt gracious King and Soveraign, *Charles* the Second, has all the true and proper Eſſentials of a Commonwealth, yea and of a Commonwealth founded on and eſtabliſhed by as well conſent or election, as acquiſition and ſubmiſſion, and has indeed all the rights of both in that meaſure and perfection is neceſſary for attaining the foreſaid end, and, which is conſequent, without any limitation of that Soveraign power in Him, which is requir'd by the nature of ſuch a Commonwealth, and hereditary kingdome or Empire, without any reſtriction of it in that behalf, without any freedome left by the firſt inſtitution or acquiſition, or given after, by any law ſince, or by conſent of the Soveraign, to any private or particular ſubject, or to any partie or faction of the people, or to the leſſer or greater part of them, or even to the Deputies of the people, the Lords ſpiritual, temporal, the Knights and

Burgesses, though altogether, even joint in Parliament, or other Assembly whatsoever, or even to the whole universitie of Subjects meet and conspiring togethe: (were such a meeting and conspiracy of al, possible: as morally speaking, it can never be) to raise warr or use other acts of violence, sedition or hostility upon pretext of oppression, or other cause whatsoever, against his Majesties will, and received lawes of the Land; and likewise without any power left the Subjects, however considered, severally or joyntly, to revoke, annull, dispence in, or change, or lessen any wise that Soveraign power, unless peradventure with his Majesties free consent; finally without any such reservation, caution, or proviso in the first, or since continued establishment of the Soveraignty, that it might be lawful for any Subject, or number of Subjects, or the said whole universitie of them in any conceiveable emergencie, to limit, revoke, annul, dispense in, suspend or change that Soveraign right of their lawful Prince, or to subtract from him their Allegiance, Rebell, raise tumules, &c. against the known lawes; and, yet further, it being evident to such as know, or please to search the fundamental lawes of *England*, *Ireland*, &c. that there are contrary provisions made by these very Lawes, and such provisions as are still in force, or which have never yet been revoked by that Soveraign power, and even provisions or lawes of high treason against all such attempts of subtracting obedience, or allegiance from, of raising armes, or moving warr against the King by any persons, or parties, or faction, or people, however authorised by any other then by himself: I say, that all these premisses, and those others before in this argument, being manifest in reason, the sequel must be no less, that is, a clear implicancie or plain contradiction must be discovered in the tenet which affertes a liberty or licence from the Law of nature, for Subjects of such a Commonwealth to be Judges of their own cause, whether the Soveraign will or no, and

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to right themselves even by violence and force of armes against his will and Lawes. For is it not a clear implicancy, and plain contradiction to assert this a commonwealth or Soveraign Principality in all its essentials, and to deny it for the very self same time, & in the same respects, the true essence of either? both which notwithstanding, it is manifest the Defenders or asserters of a law nature for the now Roman Catholick Subjects of *Ireland* to rebell, must maintain. And yet the Law of nature, that is, right reason, (for the Law of nature is nothing else, nor can be any thing else in our case) tells us, as I have abundantly demonstrated, that the present English government of *Ireland* (acknowledging our gracious King *Charles* for Soveraign, as above; or at least under, and submitting indeed unto him, (whether by verbal expression submitting so, or without any such, or whether with mental reservation, it matters not, as must be very plain) is a true Monarchical Commonwealth, even as to that Nation: and the same Law of nature, or (which is all one) the manifest dictamen of natural reason assures us (what is likewise demonstrated) that the Roman Catholick Natives have no kind of liberty left them to rebell, or to be Judges, righters, defenders, offenders, by force and violence, or by armes in their own cause, or in any others against the known Lawes & Soveraigns pleasure.

So that, from first to last, it appears evidently, and as well *a priori* as *a posteriori*, that that position or supposition is both very false & very dangerous, & clearly opposite to natural reason, & consequently against that very Law the Gentleman supposeth.

As for the speciall opposition it has to Christian Maximes and practice, in which regard I censured it as unchristian, St. *Paul* to the *Romans*, and St. *Peter* to those of the circumcision, *Tertullian* in his Apologetick, Cyprian to *Demetrianus*, *Lactantius* in his 5 book, and *August* in his 22 of the City of God are witnesses beyond exception, if you construe their Texts to make any

any sence of them in the circumstances wherein they writ of time, and Prince, and people too, or to that purpose they drove, and that which is plain in themselves, which was a consistency of Christian Religion with an acknowledged, obliging, patient, conscientious, godly subjection, and submission to the temporal power, without any reluctancy or resistance by force of armes, how destructive soever, violent, oppressive, unjust, persecuting good people, this might be pretended to be: and if you compare the Texts, I shall now produce, to the very Gospel of Christ, to his own words therein, and his example, to what immediatly goes before in these very Texts, and followes after, either in the sacred writings of the Apostles themselves, or in the Fathers I quote. *Omnis anima potestatibus sublimioribus, subdita sit: non est enim potestas nisi a Deo: quæ autem sunt a Deo ordinata sunt. Itaq; qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt ipsi sibi damnationem acquirunt, nam Principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem? bonum fac & habebis laudem ex illa: Dei enim Minister est tibi in bonum. Si autem male feceris, time: non enim sine causa gladium portat. Dei enim Minister est: vindex in iram ei, qui malum agit. Ideo necessitate subditi estote non solum propter iram, sed etiam propter conscientiam. Ideo enim tributa præstatis: Ministri enim Dei sunt in hoc ipsum servientes: Reddite ergo omnibus debita: cui tributum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. Nemini quidquam debeatis nisi ut invicem diligatis.*

Rom. 13.

Let every soule be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the Ordinance of God: and they that resist, shall receive unto themselves damnation. For rulers are not a terrour to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same.

For

For he is the Minister of God to thee for good: but if thou doe that which is evil, be afraid: for he beareth not the sword in vaine, for he is the Minister of God, a revenger to execute wrath upon him that doth evil. Wherefore ye must needs be Subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also, for they are Gods ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, fear to whom feare, honor to whom honor. Owe no man any thing but to love one another, &c. *Rom.* 13. *chap.* 1. 2, 3 4, 5, 6, 7. 8, *verse.* *Subjecti igitur estote omni humanæ Creaturæ propter Deum: Sive Regi quasi præcellenti, sive Ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum: quia sic est voluntas Dei ut benefacientes obmutescere faciatis imprudentium hominum ignorantiam, quasi liberi & non quasi velamen habentes malitiæ libertatem, sed sicut servi Dei. Omnes honorate, fraternitatem diligite, Deum timete, Regem honorificate.* Submit your selves therefore to every Ordinance of man for the Lords sake: whether it be to the King as supreame, or unto Governours, as unto them that are sent by him, for the punishment of evill doers, and for the praise of them that doe well. For so is the will of God, that with well doing yee may put to silence the ignorance of foolishmen: as free, and not having liberty for a cloak of maliciousnes, but as the servants of God. Honour all Men, Love the Brotherhood, Feare God, Honour the King. 1 *Pet.* 2. 13, 14, 15, 16, 17.

In both which passages, if these great Apostles be not witnesses beyond all exception, for what I say, be thou Reader Judge. These letters were writ in a time when the *Romane* Eagles made a prey of Nations, even of *Jury*, and, which is more, of *Rome* it self, when nothing was more frequent then to hear sad complaints made against oppression, as well in Civil as Religious

rights by all the provinces, and by *Italy* in particular, and by the people of *Rome* too, and in a time when nothing was more certain then that really thousands and millions of people were, in the great extent of that Empire, enslaved, impoverished, beggered, oppressed, thrown out, or, at least, kept still out of their ancient inheritances, dwellings, liberties, rights, and could have no redress; nor expect any without miracle, or some special providence of God, and a total change of the *Romane* Commonwealth, or that by arms they would right themselves. How then could it be that these great Trumpeters of the Gospel should command at that time, or teach a people so tyranized upon and oppress'd, to be subject, submit unto every Ordinance of a *Pagan* Emperour, a tyrant, whose will was his Law, to his Lieutenants, and Governours, to honor him, feare him, obey him, pay him tribute, customes, as his due, acknowledg his power as from God, and himself as the Minister of God, and all this not through feare of his sword only, but for conscience sake; and because it was the will of God, and to shun hell and damnation which otherwise doing would be their lot? How I say could these blessed Apostles preach and write such doctrine as very Christian, if they held not the rebellion of Subjects against their lawful Prince, under what prevext, or upon what occasion soever, even of publick oppression either in religious or civil rights, to be very unchristian? Or could the Christians, Jewes, Romans, or other oppressed Subjects be so bound in conscience, and to such duties if the Law of nature did licence them without sin to rebell? Are Tributes, customes, honor, feare, obedience, submission, subjection paid, observed, performed to Princes and Governors when the people take armes and fight against both? And verily whoever shall consider but the text only of these Epistles, the very Letters, as they speake themselves in the letter, according

cording their proper sense, and necessary scope where-at they drive in the quoted places, &c. the whole Chapters and verses, immediately precedent and consequent to the said passages, in both Apostles, may nevertheless without any such reflection on the times wherein they were writ, or on the injustice of those Conquerours, and oppression of the people under them, evidently discover the Religion of the Apostles was in this particular, that no persecution, no wrong, no injury or oppression whatever could be a sufficient warrant for Christian Subjects to Rebell. That Christian Liberty, which was then so much disputed amongst the converted Jewes and Gentiles, was only an exemption from the law of *Moses*, in the ceremonial or judicial part, not from the moral of it, deacologue, not from that engrafted in nature by God in all Ages and Nations, and consequently not from the Lawes of the civil Magistrate or Soveraign Prince, not from the necessary appendages of subjection. That even the positive will of God was, they should religiously observe their duty herein, in as much as their doctrine, practice, and in particular, the mistaken sence of *Christian Liberty* was traduced among the *Pagans*, and themselves held for men of dangerous principles in the particular of obedience or subjection due to the State. That their proper cognizance was the most strict observance of the temporal Magistracy, as being an Ordinance of God, and an Ordinance, from which they had no kind of liberty or licence, without offending God, and sinning grievously, to subtract themselves by armes and force, or any disobedience, if not only that of suffering willingly the punishment of humane lawes, where conscience or a divine commandement did check them. And their proper cognizance was to be just in all things to God and man, to doe good to all people, and yet to suffer patiently all evill, in imitation of their great Master, who lead them this holy way, before unknown

known of conquering Heaven by violence, not againſt others but their own ſelves. And therefore that it was part of their cognizance or badg of true Chriſtians not to ſuffer as murderers or thieves, or coveters of other mens goods, revilers, backbiters, or evil doers whatſoever. That laſtly, they neither ſhould nor ought to expect the remedy of their ſufferings from any power in this world, againſt the Laws and will of Princes that perſecuted them, but from God alone, who is the Judg of Princes and Subjects both, and who hath commanded ſuch redreſs and vengeance, anſwerable to the injuſtice or tyrany of men, ſhould be left to him, and who hath promiſed aſſuredly to give the one when or as he thought beſt, and repay the other in full meaſure in due time.

All which and no other to have been the Religion, Faith, doctrine theſe great Apoſtles would infuſe to the Romans and Jewes in the above paſſages, he muſt be willfully blinde that will not ſee by reading thoſe very paſſages in themſelves, which I have already given, ſpecially if jointly taken, with thoſe others, I now give as which immediatly goe before and follow, and clearly declare and cloſely purſue the ſelf ſame purpoſe. For what elſe could be driven at or meant by divine *Paul* in the Chapter and verſes immediatly before, preparing for the above paſſage for ſubjection, his 12. of the foreſaid Epiſtle to the *Rom.* *v.* 10. 12. 14. 16, 17, 18, 19. 20? *Dilectio ſine ſimulatione*, ſayes he, *odientes malum, adhærentes bono: Domino ſervientes: ſpe gaudentes, in tribulatione patientes, orationi inſtantes, benedicite perſequentibus vos: benedicite & nolite maledicere: non alta ſapientes, ſed humilibus conſentientes. Nolite eſſe prudentes apud vosmetipſos, nulli malum pro malo reddentes; providentes bona non tantum coram Deo, ſed etiam coram omnibus hominibus. Si fieri poteſt, quod ex vobis eſt, cum omnibus hominibus pacem habentes. Non vosmetipſos defendentes chariſſimi, ſed date locum iræ. Scriptum eſt*

cum

enim mihi vindicta, ego retribuam dicit Dominus. Sed si esurierit inimicus tuus ciba illum, si sitit potum da illi: hoc enim faciens carbones ignes congeres super caput ejus. noli vinci à malo, sed vince in bono malum. Be kindly affectioned one to another with brotherly love, serving the Lord, rejoycing in hope, patient in tribulation, continuing instant in prayer. Bless them which persecute you, bless and curse not, minde not high things but be contented with low things (for so an other translation readeth) Be not wise in your own conceites. Recompence to no man evill for evill. Provide things honest not only in the sight of God but of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearely beloved avenge not your selves, but rather give place to wrath: for it is written, Vengeance is mine, I will repay saith the Lord. Therefore, if thine enemy hunger feed him, if he thirst give him drink: for in so doing thou shalt heape coales of fire on his head: be not overcome of evil but overcome evill with good. After which immediately followes (without any one sillable interposed) the above passage for subjection to Princes, *omnis anima potestatibus sublimioribus subdita sit, &c.*

And what else could be driven at or meant by S. Peter (who yet more amplie and emphatically presses this necessary subjection) both in the antecedent of his likewise above passage, and in his following enlargement on the subject of that conclusion, which he pursues after, with so much earnestnes and so many arguments not only in the forecited two chapters of that his first Epistle, but even in the three remaining chapters along to the very end of it? *Obsecro* (sayes this S. man, this Prince of the Apostles and rock whereon our faith of Christianity is builded) *obsecro vos tanquam advenas & peregrinos abstinere vos à carnalibus desideriis quæ militant adversus animam, conversationem vestram inter gentes habentes bonam, ut in eo quod detrectant*

tract

tractant de vobis, tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis. Dearly beloved (saies he in his foresaid second chapter, verse 11. and 12. which make the antecedent of his discourse) I beseech you as strangers and pilgrimes abstain from fleshly desires which war against the Soule, having your conversation honest amongst the Gentiles, that whereas, or wherein they speak against you, as evill doers and wickedly principled, they may by your good workes, which they shall behold, glorifie God in the day of the visitation. After which, and out of the above most evident passage, is immediately inferred by him in the 13. verse, as a necessary sequel, *subjecti igitur estote omni humanae creaturae propter Deum, sive Regi, &c.* Be therefore subject to every Ordinance of man, whether to the King, &c. Adding therein this further reason of that consequence, *quia sic est voluntas Dei ut bene facientes ornuntes ore sociatis imprudentium hominum ignorantiam, quasi liberi & non quasi velamen habentes malitiae libertatem, sed sicut servi Dei.* For so is the will of God, that by well doing you may silence the ignorance of foolish men: as free and not having liberty for a cloak of wickedness, but as the servants of God. And then having interjected the 17. verse of reverencing God, and honouring the King, he beginnes againe in the 18. to obstruct all objections, and from the 19. to the end of that Chapter, as likewise in others following to the very end of the Letter, to dilate on and recite often and urge vehemently those other christian arguments which inforce the doctrine of necessary subjection, without even any kind of liberty remaining in the believers of Christ to help themselves, otherwise then by patience, prayers, and a life of vertue, by modesty, humility, by an imitation of Christ, and hones in God. *Servi subditi estote in omni tempore Dominis, non tantum bonis & modestis, sed etiam discolis. Haec est enim*

enim gratia si propter Dei conscientiam sustinet quis tristitias patiens iniuste. Quae enim est gloria si peccantes & colaphizati sustertis? Sed si bene facientes patienter sustinetis, hoc est gratia apud Deum. In hoc enim vocati estis: quia Christus passus est pro nobis, vobis relinquens exemplum ut sequamini vestigia ejus, qui peccatum non fecit, nec inventus est dolus in ore ejus: qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur: tradebat autem judicanti se iniuste: qui peccata nostra ipse pertulit in corpore suo super lignum: ut peccatis mortui justitiae vivamus, cujus livore sanati sumus. Erratis enim sicut oves errantes sed convertestis nunc ad pastorem & Episcopum animarum vestrarum. Servants be subjects to your Masters with all feare, not only to the good and gentle but to the froward. For this is thankworthy, if a man for conscience toward God, endure grief suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, yea shall take it patiently? But if when yee doe well and suffer, yea take it patiently; this is acceptable with God. For even hereunto yee were called: because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again: when he suffered, threatned not, but committed himself to him that judgeth righteously, who his own self bare our sinnes in his own body on the Tree, that we being dead to sin, should live to righteousnes: by whose stripes yee were healed. For yea were as sheep going astray, but are now returned unto the Shepheard and Bishop of your soules. 1. of Pet. 2. 18, 19, 20, 21, 22, 23, 24, 25. verse. And a little after, in the 3d. chapter 8. verse. to the 19. *In fine autem omnes unanimes, compatientes, fraternitatis amatores, misericordes, modesti, humiles: non reddentes malum pro malo, nec maledictum pro maledicto, sed è contrario benedicentes: quia in hoc vocati estis*

ut

ut benedictionem hereditate possideatis. Qui enim vult vitam diligere & dies videre bonos, coerceat linguam suam à malo & labia ejus ne loquantur dolum. Declinet à malo & faciat bonum, inquirat pacem & sequatur eam. Quia oculi Domini super justos & aures ejus in preces eorum. Vultus autem Domini super facientes mala. Et quis est qui vobis noceat si boni emulatores fueritis? sed & si quid patimini propter justitiam, beati. Timorem autem eorum ne timueritis & non conturbemini. Dominum autem Jesum Christum sanctificate in cordibus vestris, parati semper ad satisfactionem omni poscenti vos rationem de ea, quæ in vobis est, spe. Sed cum modestia & timore, conscientiam habentes bonam, ut in eo quod detrahunt vobis confundantur qui calumniantur vestram bonam in Christo conversationem. Melius est enim benefacientes (si voluntas dei velit) pati quam malefacientes. Quia & Christus semel pro peccatis nostris mortuus est, justus pro injustis, ut nos offerret Deo, mortificatus quidem carne, vivificatus autem spiritu. Finally be ye all of one minde, compassionate one to another, loving as brethren, pitiful, courteous. Not rendring evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are called for this end, that ye should inherit a blessing. For he that will love life and see good days, let him refrain his tongue from evil, & his lips that they speak no guile. Let him eschew evil and do good, let him seek peace and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of that which is good? But if ye suffer for righteousnes sake happy are ye: and be not afraid of their terror, neither be troubled. But sanctifie the Lord God in your hearts, and be ready always to give answer to every man that asketh you reason of the hope that is in you, with meekness and fear, having a good conscience, that whereas they speak evil of you, as of evil doers, they may be asham-

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ed that falſely accuſe your good converſation in Chriſt. For it is better, if the will of God be ſo, that ye ſuffer for well-doing, then for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh but quickened by the Spirit.

Chriſto igitur paſſo in carne, & vos eadem cogitatione armamini: quia qui paſſus eſt in carne deſiit a peccatis, ut jam non deſideriis hominum ſed voluntati Dei, quod reliquum eſt in carne vivat temporis. Sufficit enim præteritum tempus ad voluntatem gentium conſummandam his qui ambulaverunt in luxuriis, deſideriis, vinolentiis, commeſſationibus, potationibus, & illicitis idolorum cultibus. In quo admirantur non concurrentibus vobis in eandem luxuriæ confuſionem blaſphemantes. Qui reddent rationem ei qui paratus eſt judicare vivos & mortuos. Eſtote itaque prudentes & vigilate in orationibus. Ante omnia autem mutuam in vobis ipſis charitatem continuam habentes: quia charitas operit multitudinem peccatorum. Chariſſimi nolite peregrinari in fervore, qui ad tempus vobis fit, quaſi novi aliquid vobis contingat: ſed communicantes Chriſti paſſionibus gaudete, ut in revelatione gloriæ ejus gaudeatis exultantes. Si exprobramini in nomine Chriſti beati eritis: quia quod eſt honoris, gloriæ & virtutis dei, & qui eſt ejus ſpiritus ſuper vos requieſcit. Nemo autem veſtrum patiatur ut homicida, aut fur, aut maledicus, aut alienorum appetitor. Si autem ut Chriſtianus, non erubeſcat: glorificet autem Deum in iſto nomine: quoniam tempus eſt ut incipiat judicium a domo Dei. Si autem primo a nobis: quis finis eorum qui non credunt Dei Evangelio? Et ſi juſtus vix ſalvabitur, impius & peccator ubi parebunt? Itaque & hi qui patiuntur ſecundum voluntatem Dei, fideli creatori commendent animas ſuas in benefactis. 1 Pet. 4. 1, 2, 3, 4, 5, 7, 8, 12, 13, 14, 15, 16, 17, 18, 19. For as much then as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame minde; for he that hath ſuffered in the

fleſh

flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revelings, banquettings and abominable idolatries, wherein they think it strange that you run not with them in the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. Be you therefore sober and watch in prayer. And above all things have fervent charity among your selves, for charity covers a multitude of sins. Beloved, think it not strange concerning the fiery trial, which is to try you as though some strange thing happened to you. But rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed you may glad also with exceeding joy. If you be reproached for the name of Christ happy are you, for the spirit of glory and of God revealed upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murtherer, or thief, or evil-doer, or as a coveter of other mens goods. Yet if any man suffer as a Christian, let him not be ashamed, but glorifie God on this behalf. For the time is come that judgement must begin at the house of God: and if it first begin with us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing as unto a faithful Creator. *Humiliamini igitur sub potenti manu Dei, ut vos exaltet in tempore visitationis: omnem sollicitudinem vestram projicientes in eum, quoniam ipsi cura est de vobis. Deus autem omnis gratiæ, qui vocavit vos in æternam suam gloriam in Christo Jesu, modicum passos ipse perficiet, confirmabit, confolidabitque.* Humble your selves

ſelves therefore under the mighty hand of God that he may exalt you in due time. And the God of all grace, who hath called us into his eternal glory by Chriſt Jeſus, will perfect, ſtrengthen and eſtabliſh you. 1. Pet. 5. 6. 10.

I now demand of any how byaſſed ſoever in his judgement, whether this whole diſcourſe in both Apoſtles, couched as you finde it here, this ending of *Peter*, that beginning of *Paul*, thoſe antecedents in both to the former two clear paſſages, concerning the neceſſity of ſubjection; the enlargement of Saint *Peter* upon the reaſons which perſwade a Chriſtian to it, *The removing of ſcandal, the end of our vocation, a conformity to our head, the good will of God that we ſhould both obey and ſuffer too when called to it, but not in an evil cauſe, for murther, theft, &c. our faith and hope of a moſt glorious reward, and* (as much as any other) *the appropriation of vengeance by God himſelf to himſelf alone, and the confident expectancy which the Diſciples of Chriſt ſhould have, that they behaving themſelves Chriſtianly, even this very vengeance of God in due time would light on their wicked perſecutor*: and, beſide the long vehement proſecution of theſe arguments, the two former paſſages or poſitions in themſelves, expreſſing the power of Magiſtracy to be an ordinance of God, the reſiſtance to that to be no leſs to this, and a neceſſity of ſubjection even for conſcience, for avioding ſin, judgement, or damnation, whether, I ſay, theſe aſſertions, arguments, the whole diſcourſe of theſe Divine Apoſtles, drive not directly at this truth, that Chriſtian ſubjects may not with a good or ſafe conſcience pretend any liberty in themſelves to make uſe of arms or violence to right themſelves againſt the Laws and power of the ſupreme Magiſtrate? and conſequently at this truth that Chriſtian ſubjects have no ſuch liberty from the law of nature, how grievous and general ſoever the oppreſſion may be pretended, or be indeed?

But to shew further that the answer to this demand must be affirmative, it may be worth the labor not only to reflect back on the condition of the times wherein, or the people to whom, and Princes under whom these Epistles were written, and to consider they were dictated by the holy ghost for instruction of all ages, and people whatsoever, diffused throughout the whole earth, even in future times, though directed only to the Romanes and Jewes, then alive when they were penn'd: and to consider likewise the Apostles, inspired in these writings by that spirit of God, must have been more candid, more honest, then to fain Obligations of conscience to free their sect from suspicion, or because they had not then a sufficient force or strength of people to attempt on the Republick; but also to strengthen the doctrine of both Apostles, with such relations as we read (in the 4. Evangelists) of the words and deeds of our Saviour Christ himself, which have reference to this Subject. And indeed had we nothing else to perswade us, but even these few words we find recorded in the Gospel, and the deeds concomitant, spoken, done by our Saviour when he had sufficient occasion to declare his doctrine or his Commandements in this particular, they might be sufficient, if not abundant. We know there was never yet any people on earth had so much to say for themselves for asserting their liberty from a law of conscience on them not to rebell against the Prince as the Jewes had when ever under a forraign King, either Greek or Romane, or as they had even in our Saviours own dayes. And we know the opinion prevailed amongst many of the most religious of there, even in those dayes, that they were not bound in conscience to continue subject, nor could be so to any other people or Nation in the world, or any Prince whatsoever if not discended from the Lyon of *Juda*, and family of *David*. Nay that some of them held upon that account, and such like, it was absolutely unlawful,

lawful, that is againſt the law of God, which *Moſes* gave them, to pay tribute to *Cæſar*, yea notwithſtanding he had his garriſons and Preſidents amongſt them. And yet we know withall what our Saviour taught in *Matth.* 22. 15. *Marc.* 12. 13. and *Luk.* 20. 21. againſt that pernicious maxime: and that his anſwer was to the malicious queſtion of the *Phariſes*, and *Herodians*, *Reddite quæ ſunt Cæſaris Cæſari, & quæ ſunt Dei Deo, render unto Cæſar the things which be Cæſars, and unto God the things which be Gods*. Wherein he expreſſly taught not only a licence to pay tribute to *Cæſar*, without ſin againſt the Law of God, but an Obligation under pain of ſin to pay it, in as much as he taught upon ſight of the coyne with *Cæſars* ſtamp, that tribute was *Cæſars* due, and this due to be paid to *Cæſar*, as that which of right belongs to God, muſt be paid to God. For to ſay here that our Saviour did either ſhift the queſtion off, or diſſembled, or ſpoke either out of feare or flattery, were impious, and to deny that verity, candor, goodneſs, and zeale to the ſon of God, which the *Herodians* themſelves attributed to a man whom they hated. For even thoſe wicked men could, ſpeaking to him, preface thus, *Magiſter ſcimus quia verax es & viam Dei in veritate doces, & non eſt tibi cura de aliquo, non enim reſpicis perſonam hominum, &c.* Beſide, it is manifeſt that our Saviour himſelf did even for himſelf, what he taught others, and even wrought a miracle to doe it, yea though he knew very well, and expreſſed ſo much, that his own perſon was exempted from tribute by ſpecial priviledg of both his divine and humane nature diviniz'd. You may ſee the paſſage in St. *Mat.* 17. *c.* 24. 25, 26. Where leaſt he ſhould give bad example to others by not paying for himſelf the publick tax due to the Soveraign viſible Magiſtrate, a fiſh drawn out of the Sea, muſt afford miraculouſly that piece of money which was neceſſary to pay both for himſelf

and *Peter*. Moreover we know that as when he wrought another Miracle to hinder the peoples Rebellion, seeing they would have seized on him, and made him King, and that as in the whole course of his life, all his doctrine and deeds were so many confirmations of the people in their obedience to both spiritual and temporal Governours in their several capacities, so more specially at the time of his passion, when apprehended in the Garden and carried to the high Priests, and *Pilate* after, he confirmed this more and more. *Mitte gladium tuum in vaginam*, and *omnes qui acciderint gladio, gladio peribunt*, *Matth.* 26. and *calicem quem dedit mihi Pater, non bibam illum?* Joan. 18. 11. and *An putas quia non possum rogare Patrem meum & exhibebit mihi modo plusquam duodecim legiones Angelorum?* were checks to *Peter* when he drew a sword to defend him from the Magistrate, and cut of *Malchus's* eare. And what he said to *Pilat* next morning, in the 19. of *John*, 11. *non haberes potestatem adversum me ullam nisi tibi datum esset desuper*, and his humble submission (even to death) to this power, though abused most enormously against all justice, both divine, and humane, were the most special confirmations that possibly could be expected from him of a true power in the Magistrate from God, and of a duty incumbent on the people to submit to that power, even to death, even in case of the most evident oppression imaginable, rather then rebell or use any earthly force against it, but leave the further judgment of their cause, and revenge of injustices done them to the great Judg of heaven, to him that appropriates the finall judicature of all powers to himself alone, and vengeance to himself only. *Mihi vindictam, & ego retribuam in tempore, dicit Dominus. Deuter.* 32. 35. *ad Rom.* 12. 19.

But now, that nothing may be wanting to confirme throughly and according to my first intent, this necessary

ceſſary doctrine, nothing deſired more to illuſtrate or perſwade it to be an infallible truth of Chriſtian Religion, let us, in purſuance of theſe maximes, conſider the practice of all primitive Chriſtians for the ſpace of many hundred years, while the Church was moſt holy, and moſt pure: and let us conſider this practice in the undubitable writings, and cleareſt paſſages of the before named moſt famous primitive Fathers, who delivered to after ages as well the letter, as the ſence of the new Teſtament, and conſequently the belief or judgment of the B. Apoſtles and Evangeliſts, the Commandements of Chriſt, and pleaſure of God in our caſe. Wherein if any thing be more evident then a religious, holy Conſcience, or perſwaſion of ſuffering rather all loſſes the moſt grievous, al torturs the moſt exquiſite, death it ſelf, the worſt of evills in this world, rather then take armes againſt the Soveraign Magiſtrate, or againſt the lawes; or any thing more evident then that the Primitive Chriſtians, at leaſt for three or foure, the firſt and beſt ages of the Church, did ſuffer accordingly, and upon this account, as well as that of glory, and of Chriſtian belief that God in his own time would revenge their quarrel, as to whom alone it belonged to right them againſt the powers of the earth: or any thing likewiſe more evident then that conſcience, conſtant practice, belief, even general, throughout the whole world amongſt Chriſtians, in *Europe*, *Aſia*, *Africk*, without any one exception whereever they lived, and even there and then, where and when they were ſo numerous, that by ſeceſſion onely, without rebellion, without armes, without committing treaſon, they might have ruined the greateſt Empire in the world: if, I ſay, any thing may be more evident then all this in the primitive practice, Let eloquent *Tertullian* ſpeake in the firſt place, and in his Apologetick for thoſe of his own Age to the *Roman* Emperors and Senate. *Quoties enim in Chriſtia-*

nos deſævitis partim animis propriis, partim legibus obſequentes? Quoties etiam præteritis à vobis, ſuo jure no: inimicum vulgus invadit lapidibus & incendiis? Ipſis Bacchanalium furiis nec mortuis parcunt Chriſtianis, quin illos de requie Sepulturæ, de aſylo quodam mortis, jam alios, jam nec totos avellant, diſſecent, diſtrahant? Quid tamen de tam conſpiratis unquam denotatis, de tam animatis ad mortem uſq; pro injuria repenſatis? quamvis vel una nox pauculis faculis largitatem ultionis poſſit operari, ſi malum malo diſpungi penes nos liceret. Sed abſit ut aut igni humano vindicetur divina ſecta; aut doleat pati in quo probatur. Si enim in hoſtes exortos non tantum vindices occultos agere vellemus, deeeſſet nobis vis numerorum & copiarum? Plures nimirum Mauri & Marcomanni, ipſiq; Parthi, vel quantæcunq;, unius tamen loci & ſuorum finium gentes, quam totus orbis? Externi ſumus & veſtra omnia implevimus, urbes, Inſulas, caſtella, municipia, conciliabula, caſtra ipſa, tribus, decurias, palatium, ſenatum, forum; ſola vobis vel aquimus templa. Cui bello non idonei, non promptiſſemus, etiam impares copiis qui tam libenter trucidamur? Si non apud iſtam diſciplinam magis occidi liceret quam occidere. Potuimus & inermes, nec rebelles, ſed tantummodo diſcordes, ſolius divortii invidia adverſum vos dimicaſſe. Si enim tanta vis hominum in aliquem orbis remoti finium abrupiſſimus à vobis, ſuffudiſſet utiq; damnatorem veſtrum tot qualiumcunq; amiſſio civium, imo etiam & ipſa inſtitutione puniſſet. Proculdubio expaviſſetis ad ſolitudinem veſtram, ad ſilentium rerum, & ſtuporem quendam quaſi mortui urbes quæſiſſetis quibus imperaretis. Plures hoſtes quam cives vobis remanſiſſent. Nunc enim pauciores hoſtes habetis præ multitudine Chriſtianorum, pene omnium Civium. How often doe you rage againſt the Chriſtians, partly out of your own inclinations, and partly out of your obſervance of the lawes? How often are we, being connived at by you, invaded nevertheleſs by the enemy-plebeian-multitude, and even

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with ſtones, and firing of our houſes perſecuted by them? Not even amidſt the fury of *Bacchanals*, doe they ſpare the Chriſtians ſo far, as not to pull their very corpſes from the repoſe of graves, from the Sanctuary of death, now dragging out whole carkaſes, now mangling, and diſtracting them by parcells? And yet what have you ever found theſe men ſo conſpiring together, guilty of? What ſatisfaction for theſe injuries doe you make a people ſo reſolved even to death? Although even one night, and a few Torches might afford plenty of revenge, were it lawful amonſt us to returne evil for evil. But far be it from our divine Sect to be revenged by humane fire, or that we be loath to ſuffer that whereby we are tryed. For if we were minded to carry our ſelves not only as private or ſecret avengers, even againſt publick foes, could the ſtrength of numbers and armies be wanting to us? peradventure the *Moores* and *Marcomans*, the *Parthians*, or other Nations how great ſoever, yet confined within their own particular Countries and bounds, are more numerous then ſuch as fill the whole earth. We are ſtrangers; and yet we have repleniſhed all among you, your Cities, Iſlands, Caſtles, Corporations, Councells, Camps, Tribes, Tenths, your Palace, Senate, Courts; only we leave the Temples for your ſelves alone. What warr is it we would not be fit and ready for, that are ſo willingly ſlaughtered? if in our Religion it were not more lawfull to be killed then to kill. Even without arming, without rebelling, by diſcord only and envy of divorce we might have fought againſt you. For if ſo great a power of people as we have, had broke from you into ſome other tract of the remote world, our very departure ſo, and the loſs of ſo many Citizens, whatever we be, had both abundantly confounded and puniſhed you. Doubtleſs you would in ſuch a caſe, be frighted at your ſollitude, at the ſilence of things, & being altogether aſtoniſhed as

dying people, you would ſeek for other Cities wherein to command. You would have more enemies left then Citizens. For now your enemies appear fewer by reaſon of the multitude of Chriſtians, who almoſt all are your fellow Citizens. Let in the next place holy *Cyprian* deliver his minde, where he admoniſhes *Demetrian*. *Lædere Dei & Chriſti ſervos perſecutionibus tuis deſine, quos læſos ultio divina defendit. Inde eſt enim quod nemo noſtrum quando apprehenditur, reluctatur, nec ſe adverſus injuſtam violentiam veſtram, quamvis numerus & copioſus noſter ſit populus, ultiſcitur. Patientes facit de ſecuta ultione, ſecuritas. Innocentes nocentibus cedunt. Inſontes pœnis & cruciatibus acquieſcunt, certi & fidentes quod inultum non remaneat quodcunq; perpetimur, quantoq; major fuerit perſecutionis injuria tanto & acrior ſit & gravior pro perſecutione vindicta.* Ceaſe to annoy with your perſecutions, the ſervants of God & Chriſt whom the revenging hand of Heaven defends when they are annoyed. From whence it is that none of us reſiſts when apprehended, nor, although our people are too many, and copious, revengeth himſelf of your unjuſt violence. The certainty we have of vengeance to come upon you, makes us patient. Innocents acquieſce under puniſhments and tormens, being certain and confident that whatever we ſuffer will not remain unrevenged, and that by how much the injuries of perſecution will be greater, by ſo much, and the more juſt and grievous muſt be the vengeance for it. And *Lactantius* in his fift book may be an additional witneſs ſaying, *Confidimus enim Majeſtati ejus qui tam contemptum ſui poſſit ultiſci quam ſervorum ſuorum labores & injurias. Et ideo cum tam nefanda perpetimur, ne verbo quidem reluctamur, ſed Deo remittimus ultionem.* We confide in his Majeſty that can as well revenge the contempt of himſelf as the labours and injuries of his Servants. And hence it is that when we ſuffer ſuch unſufferable evills, we reſiſt not, nor even by word, but leave the revenge to God. And great *Auguſtine* in his City

City of God lib. 22. an other to conclude all. *Nec tunc Civitas Christi quamvis adhuc peregrinaretur in terra, & haberet tam magnorum agmina populorum, adversus impios persecutores pro temporali salute pugnavit, sed potius ut obtineret æternam non repugnavit. Ligabantur, includebantur, cædebantur, torquebantur, urebantur, laniebantur, cruciabantur, & multiplicabantur. Non erat iis pro salute pugnare nisi salutem pro salute contemnere.* Nor did the City of God then, although as yet a Pilgrimage on earth, and having such numbers of mighty people, fight for temporall salvation against impious persecutors; but rather to obtain that which is eternal, would not resist. They were bound, they were shut up, they were beaten, they were racked, burn'd, killed, tormented, and yet they were multiplied. They knew no other fight for safety, but to contemne safety for safety. Besides these, let all other Fathers, nay all Historians both sacred and profane, both Christian and Heathen of those daies, that are extant, speak their knowledg of this matter. Let the raignes of *Constantius*, *Valens*, and even *Julian* the *Apostat* speak theirs. And verily Mr. *Prinn* or Mr. *Goodwin* either, or any else, how industrious soever to except against the Rhetorick of *Tertullian*, will find themselves mute, as to any colour against the number of Christians and ability, according humane waies of strength, to carry on a designe, would their conscience permit them to entertaine any, against these persecuting Emperors. Nor can it be denied that in their dayes the Catholicks, and Christian Subjects had the greatest provocations and best opportunities could be thought on to carry it. The orient, and the occident, the Nobility, army, Prelates, and people were all Catholicks, if you except a very few, which in comparison, made no number, when first *Constance* would have, and really endevoured with all his Authority, to establish *Arrianisme*. They were so for the matter, when *Valens* thundered.

thundered. And upon *Julians* entry on the Empire, the world, at least wherever the *Roman* Eagles spread their wings, was altogether Christian; unless peradventure you bring in competition a small inconsiderable number of *Jewes*, and *Pagans* who had no command, no force. Yet we know they all suffered patiently with armes across all that which the fury of those heretick Emperours, or the malicious cunning of even that Idolatrous Apostate could inflict on them, and suffered the foundations to be laid again of *Salomons* Temple to restore Judaisme, and all the rites of *Numa*, and sacrifices of heathen Gods, to be reestablished, rather then they would draw a sword against the Soveraign power. Their Bishops and Clergy were more divinely principled then to infuse other maximes, or lead them to any other practice then that which they reade in the Apostles and Evangelists, and which all the Christians even base their dayes recommended to them by their lives and by their deaths.

For any thing more which may relate hereunto, or which ought to be taken notice of in this place, I see nothing, if not a few scruples that may peradventure trouble some, & which although judicious men will find already cleard, for any thing might puzzle themselves, yet the weaker will not without a particular advertisement. Which is the reason I desire it may be considered

1. That neither the praised valour, noble attempts, victories, and atchivements of the *Maccabees* can prejudice this doctrine. Because that as in their dayes yet the wisdome of the celestial Father, our Saviour Christ, was not come to enlighten the world, or to teach the *Jewes* in particular, the perfect understanding of their own law, or to give a more excellent one to all Nations of the Earth: so they relied still on the first donation of *Palestine*, made by God himself immediatly to *Abraham*, for the children of *Jacob*, and made againe unto them in the Law of *Moses*; and doubtles were perswaded that no violence, or force, or conquering

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armes of the *Asian* Kings could deveſt them of that title which God himſelf appearing viſibly had inveſted them with.

2. Nor the great inconveniences or evils of unreſtrained Tyranny can prejudice this doctrine: 1. Becauſe thoſe which muſt inevitably follow the contrary, are ten thouſand times greater: ſince the experience of all ages can teach us that one civill warr ariſing from the rebellion of Subjects deſtroyes more then a thouſand of the greateſt Tyrants have done where they found no ſuch provocations. And 2. becauſe that as the buſineſs of Religion (the ſuppreſſion of which is commonly the greateſt pretended evill of ſuch an irreſiſtible power in the Soveraign Magiſtrate) is more without queſtion the concernment of God then ours; and that he knowes beſt whether the final end of giving true Religion to the world (which is the ſaving in thoſe waies he ordained, a ſelect number of Soules to ſupply the roomes of Angels that fell) can be (conſidering our wicked inclinations, and the liberty of will he thought fit to leave us) beſt attained in the Temporal proſperity of the Church, or in the adverſity of it: ſo it is manifeſt he taught Chriſtians no other way of planting, propagating, or defending their Religion, againſt the municipal conſtitutions or lawes, or againſt the will, or perhaps Tyranny of Princes, under whom they live, but that himſelf and his Apoſtles walked in, before us, that is, preaching and praying, and living holily, and ſuffering patiently all the puniſhment of thoſe lawes, and anger of Princes, even death it ſelf, if they muſt have us ſeale our holy confeſſion with it.

3. Nor the number of Schoolmen, Divines, Canoniſts, or Lawyers, which in their writings hold the contrary, can prejudice this doctrine. Becauſe it is not the number of ſuch perſons, but the ſtrength of reaſons, and authority of thoſe others we are bound indeed both to revere

vere and ſubmit too, we muſt value in a matter of ſo great weight. And becauſe a million of ſuch writers, though concurring, would give at moſt, but an extrinſick probability. (Which indeed might be looked upon by thoſe that are not in any wiſe able, if any ſuch be, to diſcern the truth in her own nakedneſs, or ballance the arguments of one ſide and to'ther. But yet not ſo looked upon neither as to make their poſition the ſafeſt to be embraced: ſince it is, and muſt be to all men, very manifeſt, that even in caſe it were admitted to be more common, yet not the more, but far leſs Chriſtian.) And yet becauſe the number not onely in it ſelf is very inconſiderable, whether Catholick, or Proteſtant, Lutheran, or Puritan Authors, or all jointly taken, be looked upon: ſince upon ſearch I ſcarce find three or four Claſſick Writers of the *Romane* Communion for it, if you except thoſe have maintained the Papal Juriſdiction for depoſing Princes, who yet cannot be therefore ſaid to aſſert a power in Subjects to rebell upon their own bottom: and very ſcarce can find of Proteſtant Authors, Lutherans and Calviniſts both, the number of thirty, till we come in our own days to the moſt fatal preparatives of the moſt horrid Tragedy acted by the moſt impious Rebellion of Subjects that ever was on earth, againſt a moſt vertuous King. And who can be ſo dull as to repute this petty number conſiderable, were they all of one Communion, all of a Church that were confeſſedly Orthodox, if we compare it to the authority of the whole earth beſides, of thouſands, and millions of people in all Ages, not onely I mean of the Primitive Church, or of our Saviours and the Apoſtles, and of *Tertullian's*, *Lactantius's*, *Cyprian's*, and *Auguſtines* days, but even of all following times to this we live in? And who can be ignorant of this authority of the univerſal world, Catholike, Proteſtant, Chriſtian, Mahumetan and Heathen, if the

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Politick Laws of all Kingdoms and Commonwealths in the earth of what Religion ſoever, and as well the Laws which have been in all former Ages as theſe are now be conſidered? All theſe and thoſe Laws declare, make, forbid, condemn, and puniſh as high treaſon the rebellion of Subjects againſt the Soveraign Magiſtrate, under what pretext ſoever, or in what ever contingencies. And the Law-makers therefore, as well as all other people of all Nations that ſubmitted unto, or approved of ſuch Laws (which all mankind have and muſt according to reaſon) conſpire univerſally againſt thoſe few that ſtickle for the contrary poſition, ſo much eried up in our days by the Diſciples of *Luther* and *Calvin*. It is manifeſt there could not be in all times, and all Nations a conſpiracy of minds ſo univerſal, and ſuch heavy puniſhments againſt the Rebellion of Subjects, if the Law-makers, and people approving the Laws, did not hold this Rebellion of ſuch to be without any warrant from the Law of God or nature, but plainly repugnant to both.

4. Nor finally (what is further conſequent hence) can the precedents or examples of ſome (otherwiſe) Chriſtian, or even Catholike people in ſeveral Ages and Countries, rebelling againſt their Soveraigns, prejudice this doctrine. It was neither reaſon nor Religion that carried them on; but paſſion, fury, ignorance, covetouſneſs, luſt, and licentiouſneſs that engaged the rude multitude in ſuch quarrels; but ambition, revenge, proper intereſt, and at beſt ſome blinde zeal, not true knowledge, that commonly made the great ones head the rabble. And for the more knowing in matters of Religion and the Laws, they ſuffered yet as men very many of them the paſſions of men. And the few amongſt them that feared and ſerved God ſincerely, were hurried along in the croud, not that they approved of ſuch unlawful actings, or concurred with them; but ſeemed at moſt to comply as unable to oppoſe,

poſe, or hopeful to appeaſe them when it ſhould pleaſe God to offer a good opportunity.

Beſides we know that precedents may be found in moſt Kingdoms of the moſt enormous crimes, and crimes confeſſedly ſuch: and that ſuch precedents cannot be drawn to example for poſterity. That Kings have been forced out of their Kingdoms, bereaved of their lives, murthered moſt barbarouſly, even by their own ſubjects. That without any right, or title, or juſt cauſe of quarrel, both Prince and people have been deſtroyed by Foraign invaſion, their Countries ſpoiled, and patrimonies ſhared for ever amongſt Aliens and Foraingers. That many other publick horrid ſins have been in the ſucceſſion of ſo many Ages, committed, countenanced publikely in many parts of Chriſtendom, of Kingdoms holding the Catholike Communion, yea adulterous complications, inceſts, ſacriledges, holy Rites corrupted, and Sacraments abuſed, &c. and the very power of Keys, and all that was proper to, and eminent in the Church of Chriſt, invaded by uſurpation, through Tyranny: the Sanctuary of God poſſeſſed by the right of blood as a temporal inheritance; and that both Clergy and Laiety, and the ſubjects generally in ſome Ages and Nations, and the very Princes themſelves have been guilty very often of ſuch enormities. That Emperors have been dethron'd, Popes degraded, and as well theſe as thoſe many times unjuſtly handled by the Guelphs and Gibellines: the Temporal and Spiritual rights equally prey'd upon by wicked men: and that people and Prelates, and Princes too have engaged in parties, and armies, and long cruel wars without any regard of Juſtice, without pitty of Chriſtendom, in the mean time over-run by the Saracen Moor, Turk, and Tartar. That as we have no reaſon to plead a juſtifiable imitation of any of theſe, or of other like ſinful examples, how numerous or frequent ſoever they have been, ſo we have as little

to alledge againſt this doctrine of the unlawfulneſs or unchriſtianity of Rebellion, the practice of it in this or paſt Ages, whether amongſt Catholiks, or Proteſtants, or other Chriſtian Sects whatſoever; not to ſpeak of Jews, Mahumetanes, or Pagans. The more ſober amongſt all ſuch Rebelling Subjects, of what Religion you pleaſe, did, even amidſt the fury of arms, condemn the violation of the Laws which are ſo neceſſary for mankind. And theſe very Laws, and the Princes and Magiſtrates, and the reſt of the people againſt whom they fought, did condemn them. And all other Sovereign Princes, States, and Nations of the world that were not intereſted, nay indeed all that were not out of their right ſences, condemnd them upon ſerious and cool reflections. Yea themſelves, all I mean that ſo took Arms in Rebellious manner againſt the Magiſtrate, condemned themſelves by their ſubmiſſions after, and petitions of grace, of pardon, of Acts of Oblivion, and Indempnity. And themſelves yet condemned themſelves by continuing under, approving of, and even ſometime confirming, and enacting anew thoſe very Laws, or ſuch as condemned their rebellion. Nor have they any whit leſs condemned themſelves when they chanced to be victorious and ſucceſsful in their Rebellion, not even then when they made new Kings, and new States, and changed the whole frame of ancient Government. For even in this caſe they found themſelves neceſſitated to continue that part of the Law of Nature, and Nations in a Commonwealth againſt the rebellion of ſubjects under what colour and pretext ſoever attempted. And in this caſe they muſt have acknowledged this known truth, which holy Fathers, reaſon and experience teach us, that nothing is more unhappy then the happineſs, proſperity, and ſucceſs of ſinners in a ſinful cauſe: (*nihil infœlicius fœlicitate peccantium*, as great Saint *Auſtin* obſerved) becauſe theſe occaſion moſt commonly inconſiderancy of

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those great sins which made way to that success, and continues unrepentance of them: both which, affliction, or adversity, and failing of their purpose in such evil undertakings gives those are predestinated to a better life, when the reprobate, on the other side, finding not the correction or chastisement of Children to awaken them, but fondly sooth'd with the pleasing Ideas of their fortune, and measuring the justice of their cause by their success in this world, run headlong to all the infelicities of the other. Such being the manner of Gods proceeding against the most enormous, publike, scandalous, horrid sort of sinners, that when they are not amended here by very great sufferings, or very great repentance and satisfaction, we may without rashness or want of charity, conclude them reserved by the justice of God for a far greater punishment, there where no end shall be of miseries, where they shall ever suffer and ever repent to no other purpose then to serve as victimes of eternal vengeance: *quoniam igni inextinguibili reservantur*, said *Chrysostom*. Neither have such unfortunate men any whit less condemned themselves that peradventure sometime their desperate undertakings occasion a vertuous reformation of the State or of the Magistrate and of the people, and root the wicked from the earth. It is the providencial wisdom, goodness, mercy of God to derive good from their evil; to punish the sins of some men by the wickedness of others; as bad or often worse, to try the patience of the best by the very worst, and even to make use of ignorance and mistaken zeal to drive on that design he hath from the beginning had for the consummation of the elect. Even I say these very men so useful to God, as well the ignorant as the most conscious of them, condemn themselves by confirming old or enacting new laws against rebellion.

We know moreover such precedents, and the doctrine which would be sheltred under them hath been of great use

uſe to Sectaries from that time wherein the pretended reformation of the Church was begun in latter days, to thoſe of *Holland*, *France*, *Bohemia*, *Germany*, *Switzerland*, where the ſubjects rebelled againſt their lawful and natural Soveraigns, to bring in a new-fangled Religion by force of Arms; but to Catholikes they muſt have been, and without any queſtion proved very fatal. Without preaching and embracing that doctrine, made plauſible by ſuch precedents, it was morally impoſſible for the *Hugonotts* of *France* to war againſt four Kings, and obtain of *Henry* the third the liberty they enjoy this day: and without it *Holland* had not been a free State, nor *Geneva* at *Calvins* beck, nor the *Cantons* of *Switzerland*, nor ſo many other principalities, and noble Cities of *Germany*, at the devotion of *Lutherans* at this day: nor finally had *Scotland* ſo inhumanely treated the Royal blood in the laſt Age, by the inſtigation of *Knox* and his furious followers; That I may ſay nothing of the miſeries of *England*, *Ireland*, of the *Danes*, *Sweeds*, of *Tranſilvania*, *Poland*, *Moldavia*, &c. ſince the pernicious doctrine of a liberty for ſubjects, either from the Law of God or Nature, to rebel was revived from hell. On the other ſide, how fatal the licentious Maximes of this doctrine, and the more wicked practices flowing thence, either ancient, or late, new, or old, have been to Romane Catholicks, particularly theſe of great *Brittains* Monarchy, when ever miſled thereby from the duty of Subjects, woful experience hath taught us theſe ſixſcore years paſt. And the noble houſes of *Deſmond*, *Baltinglaſſe*, *Tirone*, *Tirconel*, with their adherents in *Ireland*, and the laſt far yet more unhappy war of that Kingdom, which, though by a fatal neceſſity, and by the craft & violence of the then Governors, uſed of purpoſe to force the Catholick Natives to Rebellion, involved the generality of Catholicks there, even the moſt illuſtrious and moſt loyal, and the moſt conſtant

adherers to the Crown of *England* theſe five hundred years, ſince the firſt conqueſt by *Henry* the ſecond, even thoſe whoſe predeceſſors had never drawn ſword but for the Crown, nor themſelves intended other then to dye for it, and ſo many other no leſs noble, ancient and eminent families of *England* who have been all deſtroyed, becauſe they were miſled by ſuch maximes and practices from the duty of Subjects, are this day, and will be to all poſterity, ſad monuments of this truth. The divine Author of their holy Faith and Religion, willing to give the true believers thereby to underſtand (for vexation gives underſtanding, as the Prophet *Eſay* ſpeaks) that he would not have his Religion defended, or reſtored in our days, by other means then ſuch as planted it in his own time, or in that of his Apoſtles, and Primitive Fathers of Chriſtianity.

Laſtly, We know that precedents, in the later and worſer times of the Church, are not to be accounted by good Chriſtian Catholicks, the rules of their belief or lives; but the life of Chriſt himſelf and his doctrine, delivered by his Evangeliſts and Apoſtles, and by thoſe holy Fathers that ſucceeded them in the firſt and purer Ages, confirmed by the practice of the univerſality of other primitive Chriſtians, and by the death of ſo many millions of Martyrs, who conſigned and recommended to us that ſacred *depoſitum* in their blood. That whoever gives any other rule, is, according to Saint *Pauls* admonition, to be accurſed by the faithful. And therefore, that if any of us who are by calling, and function, Prieſts of the new Teſtament, preach other doctrine, or, in this particular caſe, a lawfulneſs, or licence, as from the Law of God, to Rebell againſt the Supream Temporal Magiſtrate, or (which is the ſame thing) againſt his Maj ſty, we can not pretend any longer to be Miniſters of Chriſt, or Embaſſadors of his will, or Preachers of his Goſpel; but, in ſo much, true Diſciples

ciples of *Luther*, and *Calvin*, and *Zuinglius*, and *Knox*, &c. yea right followers of Mahomet: and may as well tume Turks, Moores, Sarracens in Religion, as pretend our selves to be Christians. The proper livery of true Christian Subjects, being observance of the Laws, faith to the Magistrate, love to neighbours, humility, patience, suffering; and that of Infidels, pride, impatience, obstinacie, contempt, rebellion against lawfull powers, when it may serve their Temporall or private interest.

The consequent desires from, and further Inducements proposed by the Procuratour, to the Roman Catholick Clergy of Ireland, *as peculiar to them, for signing the Protestation.*

The Exceptions made hitherto, against the expediency, or necessity of signatures, being now (I hope) fully answered, the said Procuratour conjures, and by all the pure and holy tyes of our Common faith and religion, conjures all the Roman Catholick Clergy of *Ireland*, whether at home or abroad, and, in the First place, the most Reverend Arch Bishops, Bishops, the very Reverend Provincials of Orders, the Vicars Apostolick and General, and all the Rd. Dignitaries, Locall Superiours amongst Regulars, and Parish Priests, that they will take this matter to heart, and speedily transmit their concurring, voluntary, conscientious, and unanimous subscriptions, both for themselves, and for and from every particular Priest under their respective charges. And conjures even all, as well those Superiours as other particular persons of that Clergy, in their private Capacities, whether ultimate Inferiours, or whether any way Superiors

of ſome, yet ſubordinate to others, That in the abſence of ſuch as they, or any of them, are bound otherwiſe to obey in things fitting and lawful, (as having a Superiour Eccleſiaſtical or ſpiritual power to command them in matters proper to their charge) or in the abſence of thoſe whom they venerat as of a higher and more excellent dignity in the Church, as alſo in caſes of either diſſent expreſſed, or conſent delayed, by any ſuch, for the ſignature of the ſaid Remonſtrance or Proteſtation, every individual perſon of them will certainly perſwade himſelf, as queſtionleſs he ought, That neither pretence of any ſuch abſence, or expectation of any ſpiritual Superiour or higher perſon or perſons of the Clergy, or of diſſent (peradventure) expreſſed, or conſent delaied, is enough to warrant or excuſe him or any elſe, either before God or man, from a duty ſo reaſonable in all times, and in the preſent conjuncture ſo neceſſary. And will perſwade himſelf likewiſe, as indeed he may upon ſure grounds, That Maxime muſt be againſt all true Chriſtian Policy, Theologie, and even the very firſt glimmers of reaſon, which aſſerts or ſupports the practice of either denying, or delaying, by Inferiours, the expreſſion or proteſtation of a duty and Obligation ſo manifeſt, (and which is even otherwiſe judg'd by themſelves conſcientious and Catholick, and is indeed eſſential, as to the object or matter, to both that natural and legal allegiance which every one, whether Eccleſiaſtical or lay perſon, owes to the Soveraign Magiſtrat) untill forſooth they have the conſent, example or concurrence of their ſpiritual Superiours, or of thoſe who are more eminent or numerous perſons of the Clergy. For as that ſaying of the Apoſtle St. Peter, *obedire oportet magis Deo quam hominibus*, is evident by the very termes, and manifeſt by the very nature of both extreames, and by the independent Soveraignty of God, and Dependence and ſubordination of man unto him, ſo it is likewiſe

wiſe evident that we ought rather obey the King, then his Subjects: and that it is lawful for us, even without any command from the King to that purpoſe, to preſeſs, acknowledg, proteſt, and ſign our conſcience and reſolution in that behalf, without expecting firſt the particular licence, command, concurrence, precedent, or example of any ſpiritual Superiours, or others whatſoever.

And therefore yet, the ſaid Procuratour, once more conjures the Catholick Clergy of *Ireland*, that they will by ſuch demonſtrations of honeſt and Catholick loyalty, as are contained in the humble Remonſtrance, acknowledgment, Proteſtation and Petition, endevour to wipe off at laſt, in ſome meaſure, that ſcandal, which thoſe (unfortunate and fatal ever ſince) Eccleſiaſtical Congregations at *Waterford* and *James* Town aſperſ'd them with, and aſperſ'd not them or the whole *Iriſh* Clergy alone, but even their Communion and Religion in its total extent, ſpecially throughout theſe Nations. As likewiſe thereby endevour to weaken at leaſt, if not altogether enervate, the great and common argument whereof uſe is made here (not in private onely but in publick, and as well before the Lords in open Parliament, as at his Majeſties privy Councel table) to render even the univerſity of Catholicks wherever, under the Engliſh Empire, unworthy His Majeſties good inclinations to them, in favouring the motions made in Parliament laſt ſummer, for taking off & repealing the ſanguinary lawes, & other penal Statuts; & to render them likewiſe uncapable of any other mercy intended for tender conſciences. That great argument being the Iriſh Rebellion in 41. the oppoſition and rejection of the peace of 46. withall the circumſtances and conſequents of that ever ſince fatal worke of the *Waterford*-Congregation. The oppoſition likewiſe made by a very conſiderable part of the Clergy and People,

to the Peace of 43. and the Clergie's rendring it at last fruitless (even I say, after a general reception of, and submission to it) by the Declaration made and Censures issued at *James* Town, and by other endevours before and after that last unfortunate meeting of the Bishops. Finally their twice forcing, or, at least, putting a necessity on his Majesties Lieutenant to depart the Kingdom. All which are supposed to have originally and chiefely proceeded, or, however this be, are certainly known to have been mainly improv'd by that doctrine (of some interested persons) which is renounc'd in the Protestation.

The Invitation to the Roman Catholick Clergy, both Secular and Regular of England, Scotland, *and* Wales.

And with no less humble urgency, the said Procurator beseeches, in like manner, the Roman Catholick Clergy both Secular and Regular of *England*, *Scotland*, and *Wales*, that upon reading this paper they will seriously consider their own concernment to approve, own, and subscribe the foresaid or like Protestation: And thereby remove those feares which either uncatholick practices of (or at least father'd on) some of their calling in former times, within these Nations, have justly occasion'd (or certainly a prejudicat opinion raised first and ever since continued) both against themselves and the lay subjects of their Communion, in the mindes of Princes, Councells, and Parliaments, this last hundred years. And that they will crown their unblemished loyalty during the late great tryals and concussions (we have our selves seen and suffered in the civil warrs under Tyrants and Usurpers,) with this last and indeed greatest and most Catholick Argumen t

ment of their earneſt deſires, and dutiful affections to eſtabliſh throughly, & for ever, as much as in them lies, our good and gracious King: a King reſtor'd unto us by an extraordinary providence of God, through the prayers of the faithful, and teares of the pious, and by miracles and wonders beyond expectation.

But above all others of this Clergy of great *Brittain*, his moſt earneſt prayers are to the Fathers of the Society: Adjuring them by all that is divine, ſacred, or deare to them in the Church of God, and by the holy Jeſus, whom, and whoſe doctrine and life they particularly are obliged by the denomination they aſſume, to propoſe to themſelves alwaies, as their great exemplar of perfection, of obedience and faith to Princes, of juſtice to their neighbours, of humility, and charity, of an unblameable unſpotted Religion, that they no more, by any meanes, give juſt occaſion to people to ſpeak or think their Society alone in *England*, are ſtill the grand obſtructors of that eaſe, comfort, peace, quiet, reſt, to Catholick Religion in theſe Weſtern Iſlands of the world, which with ſo many ſighs, and vowes, and ſacrifices and other propitiatory works, are daily begg'd of heaven, and have continually been this laſt Age. Nor they alone be the hidden remoras under the water, which, by a ſecret charme, in deſpite of all the winds and elements and Pilots, and Mariners, muſt, amidſt the ſurging billowes of araging maine, ſtay a poor ſhip, though every moment after expos'd to wrack and perhaps never more in our daies, to arrive at the wiſh'd Porte; if the preſent opportunity be loſt. And that they be no more the publick oppoſers or private ſuggeſtors of impertinent or pretended ſcruples, againſt a duty of this importance and neceſſity. Nor, by occaſion of their correſpondencies and intelligence abroad, be henceforth guilty of withdrawing others from loyal thoughts, and ſo reaſonable expreſſions of their fidelity: or of even frighting ſome

out of their own right ſences, whoſe weakneſs peradventure and ignorance, or certainly ambitious deſires, (how unreaſonable I will not at this time diſpute) make them ſuſceptible of all impreſſions the Society of Jeſus ſhall be pleaſed to give them. Adjuring them further by all the indearments of Chriſtianity, that they will rather imitate the piety of their own Order in *France* to that their Country, and their faithfulneſs and affection to their own native Prince, and their prudence, wiſdome conſcience, knowledg, humility, and reſignation, in condemning thoſe opinions or doctrines, though formerly held by themſelves, or ſome of them, which are renounc'd by the above Proteſtation, and which they all did ſee at laſt were indeed prejudicial to the rights both of Kings and Subjects: then againſt all right reaſon and conſcience, and equity, and againſt all maximes of State, and againſt all principles of Chriſtian Religion, and againſt the expreſs command and formal prohibition of their own General (for I underſtand the fathers of the Society here, alleadge now for themſelves this very precept, though I am not ſo ignorant as not to underſtand withall, that *Claudius Aquaviva*'s precept, ſome five and thirty or forty years agoe, is no perpetual Statute or law to the Fathers: or that it is not unknown to them that his ſaid precept died with himſelf, and is no more read in their Refectories, amonſt the Commands obliging them now, or indeed read at all:) then I ſay againſt all theſe, and even againſt all the whole Gallican Church beſides, nay, I further add, againſt all other Catholick Kingdomes, States, Univerſities, Schooles, Divines, Canoniſts, Preachers, ghoſtly Fathers, upon ſeveral occaſions: and (which yet aggravates their opinionatry) without any even probable text of Scripture (if the word *probable* be taken aright) without tradition of former or latter times of the Church, without definition or Canon

of

of any General, National, or even Provincial Councell, receaved, or allowed uncontrovertedly as ſuch, or as authentick, even by thoſe I meane who are unalterably of the Roman Communion, nay without any clear deciſion, as to the Tenets and queſtions of right, made even by any of the Popes themſelves (ſhould the deciſion of their own cauſe he referr'd unto them) who ever ſat in S. *Peters* chaire even to this day, maintain any more the foreſaid opinions (if properly they may be called ſuch, and not rather manifeſt errours, or at leaſt opinions of known falſity) of ſo many great, and inevitably conſequential dangers to all Kingdomes, States, and Governments (in the world) both temporal and ſpiritual. Adjuring them moreover that they will rather put on a holy reſolution to declare againſt ſuch impoſtures, then ſtruggle any more in their defence by that new way, by a dangerous and rationally ſuſpected ſilence, where both God and man requires from them the duty of declaring effectually themſelves what they would have others believe, and, I hope, they are indeed. And that they will not harbour any further reluctancy in this matter : that very puntillio, or vanity of I know not what reputation, which they peradventure ſo much reſent, being a great deale better loſt then preſerved here. For they all muſt know as well as others, what prejudice againſt the Church, what animoſities againſt the Sea Apoſtolick, what averſion from, and hatred, malice, rancor, againſt his Holineſs the Pope himſelf, this doctrine (which is and will be alwaies father'd on their ſilence untill they openly declare themſelves) daily more and more breedes. And they muſt know very well what rents of the whole earth, what concuſſions and devaſtations of the Roman Empire particularly, what bloody and almoſt perpetual feuds of great Nations, and, in one word, what deſtruction of Chriſtianity, proceeded

hence

hence in former times, as from the *Trojan* horſe the ruine of *Troy* by armed men and flames.

All which the *Engliſh* Fathers of the Society, I mean ſuch of them as are thought or ſaid to be ſticklers, at leaſt in private, for ſuch dangerous poſitions (for God forbid they ſhould be all ſuch. And I hope none of them is, or at leaſt will be hereafter: as it's really believed many of them are not; though awed yet by Superiors or others of their own brotherhood, they want courage to declare themſelves) are the more concerned to debate coolely, that it is well known there are under, and within his Majeſties Empire, though independent of them, others of their own Society, who are his Majeſties very good and loyal Subjects, and who have already, and in a grand trial, even againſt the laſt Popes Nuncio, manifeſted effectually by word, and deed, and by ſubſcription of their own very hands, how really they abhorred ſuch pernicious doctrines.

The humble Intreaties and Advice of the Procurator to the Nobility, Gentry, and all other Laye Catholicks in the three Nations.

Laſtly, The ſaid Procurer, with all humility and inſtance, intreateth all others, the Lay Catholicks whatſoever of the three Nations (and thoſe of *Ireland* more particularly, becauſe he is more neerly concerned to give them his humble Advice on this Subject) and in the firſt place the Nobility and Gentry, & after them the Commons of all degrees, that they all may be pleaſed, upon peruſal of this book, and reading the often mentioned Proteſtation, to ponder a little (yea and if they will,

will, as dis-interested persons) not onely the Catholickness and conscientiousness, but as well the necessity as expediency of even a general concurrence in signing and approving it. And that they all may be pleased to compare the consequences of this Advice followed, and the benefit which must certainly redound thence both to Church and State, and King and People, to those direful effects of some rash, impious undertakings, which in the memory of our Fathers have sprung from the contrary sinful counsels, and which to this day are fresh in remembrance, and continue all their woful consequents, punishing even to the third and fourth generation so many thousands, who (God knows) are totally ignorant of the cause. And to consider the vast difference and choice of that state of things, wherein a King and his people hold a fair indissoluble correspondence, founded on the strictest tye as well of subjection as protection, which the clear dictates of natural reason and fundamental maximes of a revealed Religion can express, from that state of the Commonwealth, wherein the Prince, upon one side, must be perpetually jealous, alwayes distrustful, suspicious, fearful, anxious, holding a Wolf by the ears, never secure, and, on the other, the subjects must look upon their King not as their Father, but as their Tortor: and wherein, on this side, must be so many dreadful Oaths and severe Laws of disgraceful incapacities, of heavy mulcts, of imprisonment, of exile, of death, and of all the infamy that follows the name of Traitors, and, on the other, miseries and sufferings, and those, most commonly, even of poor, innocent and ignorant people, of harmless, true, and faithful souls, able to melt the hearts of Tigers, and rent rocks a sunder with compassion. Either of which states of this Commonwealth and *English* Monarchy, such Catholicks must rationally expect to continue or follow, as to themselves, and in as much as of them depends

(and

(and themselves may determine which of both) who shall read this paper and the foresaid Protestation, and who, being required or desired, or invited to sign it, or the like in substance, shall, in conformity to an advice so Catholick, and godly, so prudent and loyal, assent: or who shall (which God forbid) in pursuance of rash, inconsiderate, or pertinacious resolutions, and of destructive, ill warranted principles, or of self interested counsels, dissent.

Which considerations, as likewise others touched before, and that moreover of a more excellent veneration, esteem, a more filial reverence, obedience, and a more truely or purely Spiritual (yea and temporal) advantage to the Sea Apostolick of *Rome*, and to his Holiness (Whose power certainly, *as universal Pastor and Successor of* S. Peter, *or even as Vicar of Christ in his Kingdom amongst believers, and in that manner he appeared and lived amongst men when he gave his power to* Peter, *or when he caused this Apostle to pay tribute for them both to* Cæsar, *or when himself avowed with his own mouth to* Pilate, *his Kingdom* (wherein undoubtedly and in no other the Pope is Vicar) *was not of this world, that is, not temporal*, must be purely spiritual, as depending wholly of those two Keys which are properly and only such) I say all these considerations, and some others of like nature, moved the said Procurator to add further to his most humble Advice to the Nobility, Gentry, and other Lay persons of the *Romane* Communion in the three Kingdoms, that, in resolving or determining of this matter

Dicimus igitur Papam habere illud officium, quod habuit Christus, cum in terris inter homines humano more viveret. Neque enim Pontifici possumus tribuere officia, quæ habet Christus, ut Deus, vel ut homo immortalis & glorioſus, ſed ſolum ea quæ habuit ut homo mortalis. Quia enim Eccleſia ex hominibus conſtans, indiget capite viſibili, & more humano vivente, ideo Chriſtus quando diſcit more humano vivere, id eſt, poſt reſurrectionem, reliquit Petrum loco ſuo, qui nobis exhiberet illam Chriſti gubernationem viſibilem & humanam, quam Eccleſia habuerat ante Chriſti paſſionem, ut patet ex illis verbis, Joan. 20. Sicut miſit me Pater, & ego mitto vos. Bellarm. l. 5. de Roman. Pontifice c. 4. Lit. D.

matters, if they muſt have other Guides then themſelves, or that light of reaſon which nature darts on their foreheads, and thoſe ordinarily obvious and known maximes of Chriſtianity, whereof they, at leaſt ſuch as are underſtanding and capable perſons, can be hardly ignorant without ſin, they will however uſe no leſs circumſpection in their choice of Spiritual Directors, then they would of Councellors at Law in a civil debate of greateſt importance. And that they will, in their choice of them, regard not onely the outſide of a modeſt carriage, exemplar converſation, and both fervent and reverential expreſſions of zeal for the Church of God (all which are notwithſtanding moſt commendable, and the two firſt abſolutely requiſit, as the laſt may be ſome times) but even the more reſerved part of their ſouls, and that which appears not ſo eaſily: their bent of nature, I mean, and principles of education, their dependencies and complicated intereſts, their extent of knowledge, their brain moreover, and withall, as far as they can judge, a conſcience truely ſincere, and ſuch as becometh Prieſts of the moſt high God.

Beſeeching them all moſt earneſtly, and in the bowels of Chriſt, and for all their dear and near concernments in the ſafety of our good King, and of themſelves, and of the weal publike, not to ſlight this additional part of his Advice, if they will not be reputed as well by his Majeſty, as by others that look upon them, men of either obſtinate or at leaſt inconſiderate (that I may ſay no worſe) reſolutions, and perſons (though profeſſing Chriſt, yet) not regarding that neceſſary caveat or admonition of even Chriſt himſelf unto them in the Goſpel, *Attendite a falſis prophetis qui veniunt ad vos in veſtimentis ovium, intrinſecus autem ſunt lupi rapaces. Ex fructibus eorum cognoſcetis eos.* Beware of falſe Prophets, which come unto you in ſheeps clothing, but inwardly are ravening Woolves. Ye ſhall

know

know them by their fruites. *Matth.* 7. 15. May the propitious mercy of God preserve hereafter the poor distressed remainders of the *Romane* Catholick Communion, wherever under his Majesties Imperial Crown, and no less all other his subjects of what Nation, or judgement and Church soever at this present, but above all, both these, and those, his Majesty Himself, from the dangers arising from Hypocrites, those false Prophets and false teachers! as from his very soul wisheth a very faithful subject of his Majesty, and a well-wisher of all people of the three Nations, but more specially, as he is eternally devoted by his Religion, of his Majesties subjects of the *Romane* Catholicke Faith, the foresaid Procurator of the *Irish* Clergy, at *London*, the 29. of *Januery* 1661. *Stilo veteri*,

Peter Walsh.

Post-

Poſtſcript.

IT being rumour'd, when this laſt ſheet was under the Preſs, that ſome very ignorant, and very ſeditious perſons of the Catholick Iriſh *Clergy, now at* Lovaine *or* Bruxels, *(to wit, ſome unhappy remnant of thoſe factious ſpirits that ſo many times before have ſince* 1641. *involved the people of* Ireland *in all the confuſions, we have ſeen there, till at laſt they ruined utterly, and, in as much as in them lay, for ever, His Majeſties affairs and rights in that Kingdom, and brought all thoſe unparallel'd judgements on that Country) have buſied themſelves of late and troubled the Inter Nuntio at* Bruxells *with exceptions againſt even the Catholickneſs or lawfulneſs of the Proteſtation: therefore the Procurator thought fit (as in duty he is bound) to admoniſh them, to deſiſt from their folly: and moreover thought fit to let the Readers know, that, if the general concurrence to the ſignatures anſwer not his expectation, or he underſtand hereafter, that peradventure any conſiderable number will really ſcruple about* the Catholickneſs and Lawfulneſs of the ſaid Proteſtation *(which he cannot believe any learned or even rational Catholick, continuing ſtill a good Subject, may) he is reſolved, with Gods grace, to give to publick view, as ſoon as he may conveniently, an other piece treating directly of that very argument. And in the meane time deſires all that may be concern'd, to peruſe the Quotations of the R. Father* Caron, *which come out in Print next week. And for the preſent, to read this following Latin Appendix, (which he hath not the leaſure now to Engliſh) of the Cenſures of Sorbon, and Arreſts of the Parliament of* Paris, *againſt ſome Books of* Sanctarelli, Bellarmine, Suarez, *which treat of and aſſert the Popes (pretended) power for depoſing Princes, or abſolving Subjects from the tye of their Allegiance.*

An

THE APPENDIX.

CEnſura Sacræ Facultatis Theologiæ Pariſienſis, lata in librum qui inſcribitur Antonii Sanctarelli ex Societate Jeſu, Tractatus de Hæreſi, Schiſmate, Apoſtaſia, Sollicitatione in Sacramento Pœnitentiæ, de poteſtate ſummi Pontificis in his delictis.

Si quis in nos fines ſæculorum deveniſſe (ut loquitur Gentium Apoſtolus) forte dubitet, poſtrema hæc tempora tantiſper expendat, eaque cum prioribus componat, is facile deprehendet humani generis hoſtem in utraque politia, & Eccleſiaſtica & civili, nihil intentatum reliquiſſe, quo minus vtramque non tam labefactare, quàm omnino peſſumdare videretur. Eccleſiam, Chriſti ſponſam, qua ſtilo, qua ferro confodere conati ſunt impii qui poſuerunt in cœlum os ſuum. Politiam illam civilem alia via ſunt aggreſſi dementati homines. Cum enim poteſtatem ſæculi non ſine cauſa gladium portare viderent, libris nefandis per clanculares inſidias è medio tollendam exiſtimarunt. Hos Sanctus

Judas, Epistola canonica, non alia nota nobis dignoscendos proponit, quam quia dominationem contemnant & Majestatem blasphement. Atque utinam de solo contemptu, & maledica oratione ageretur, quin male feriati Scriptores id genus potestatis cujusdam in Ecclesia temporalis prætextu, Reges arbitrio & nutu Ecclesiastico, levissimis etiam de causis ac planè ridiculis, de solio deturbandos, aliosque vel annuos, vel etiam diarios, si ita libuerit, substituendos contendunt. Quod cum in universæ civilis politiæ, ac potissimum Gallicæ Monarchiæ, sub Christianissimo Rege nostro Ludovico, perniciem eversionemque meditatum confectumque videret Facultas Theologica Parisiensis, ut Majorum vestigiis inhærendo suum erga pientissimum Regem nostrum, istudque præsertim Christianissimum regnum, animum studiumque declararet, bonorumque omnium votis satisfaceret, præ cæteris nuperum librum Antonii Sanctarelli Jesuitæ, *de hæresi, Schismate, Apostasia, &c. a quibusdam selectis Doctoribus examinandum censuit in Congregatione generali extraordinaria, decima sexta Martii immediate præcedentis habita. Sed quoniam multa in eo pertractantur, quæ ad rem de qua potissimum agitur minimè spectarent, duo capita, trigesimum & trigesimum primum,* Tractatus de hæresi, *excutienda, selegit.*

Itaque anno Domini 1626. *die prima Aprilis, post missam de Sancto Spiritu, habitis, solemni*

lemni more, & vſitato, Comitiis in aula Collegii Sorbonæ, audita eſt relatio Magiſtrorum ab eadem Facultate ſelectorum, qui expoſuerunt in duobus illis capitibus iſtas propoſitiones contineri. Summum Pontificem poſſe pœnis temporalibus punire Reges & Principes, eoſque deponere & ſuis regnis privare ob crimen hæreſis; eorumque ſubditos ab illorum obedientia liberare; eamque ſemper in Eccleſia fuiſſe conſuetudinem: & propter alias cauſas; ut pro delictis, ſi expedit; ſi Principes ſint negligentes; propter inſufficientiam & inutilitatem ſuarum perſonarum. *Item*, Pontificem jus & poteſtatem habere in ſpiritualia ſimul & temporalia omnia. Et, in eo eſſe de jure divino utramque poteſtatem, ſpiritualem & temporalem. Credendum eſſe, Eccleſiæ, ſummoque ejus Paſtori conceſſam eſſe facultatem puniendi pœnis temporalibus Principes tranſgreſſores legum divinarum & humanarum, præſertim ſi crimen fuerit hæreſis. *Dixerunt etiam eundem Sanctarellum aſſerere* Apoſtolos fuiſſe ſubjectos Principibus ſæcularibus de facto, non de jure. *Quinetiam* ſtatim atque conſtituta eſt Pontificia Majeſtas cæpiſſe omnes Principes eſſe illi ſubjectos. *Denique retulerunt eum explicare verba Chriſti.* Quodcumque ligaveris ſupeterram erit ligatum & in cælis *non tantum de poteſtate ſpirituali, ſed etiam*

de temporali. Ipſumque Sancto Paulo imponere, verba illius, detracta negatione, immutando, & multis Authoribus ab ipſo citatis. Alia etiam multa ſimilia retulerunt, quæ ſibi videbantur gravi Facultatis animadverſione & cenſura digniſſima. Re itaque in deliberationem à Domino Decano adducta, auditis omnium & ſingulorum Magiſtrorum maturis deliberationibus, Facultas improbavit & damnavit doctrinam his propoſitionibus, & horum capitum corollariis contentam, tamqnam novam, falſam, erroneam, verbo Dei contrariam, Pontificiæ dignitati odium conciliantem, Schiſmati occaſionem præbentem, Supremæ Regum Authoritati a Deo ſolo dependenti derogantem, Principum infidelium & hæreticorum converſionem impedientem, pacis publicæ perturbativam, Regnorum, Statuum, Rerum-publicarum everſivam, ſubditos ab obedientia & ſubjectione avocantem, & ad factiones, rebelliones, ſeditiones, & Principum parricidia excitantem. *Datum in Sorbona, die & anno præfatis, & recognitum die quarto Aprilis* 1626.

De mandato Dominorum Decani & Magiſtrorum præfatæ Facultatis Sacræ Theologiæ Pariſienſis.

Philippus Bouuet.

Hinc

Huic cenſuræ ſimiliter ſubſcripſerunt præcipui Patrum Societatis Jeſu, qui tum in tribus Collegiis ſeu domibus illius Inſtituti Pariſiis erant, ut pote

1. Pierre Cotton.
2. Ignace Armand
3. Charles de la-tour.
4. Jean Soufren.
5. Fancois Garaſſus.
6. Francois Gaudillon.
7. Dioniſius Petavius.
8. Jean Filleau.
9. Jean Braſſault.
10. Eſtienne Guerren.
11. Ludovicus de Mairat.
12. Jaques Sirmond.
13. Pierre Royer.
14. Eſtienne Bouny.

Par arreſt du Parlament le liure de Santtarelli ou ſont contennes ces propoſitions cenſurees à eſte bruſlé par la main du Bourreau dans la cour du Palais.

Exemplar

Arreſtum *iſtud una cum copioſo, ac valde erudito Diſcurſu* Ludovici Servini *Regii Procuratoris generalis, contra dictum* Bellarmini *Tractatum, impreſſum reperies, in* Tomo *tertio Tractatuum,* &c. Melchioris Goldaſti.

Arreſti, ſeu Decreti, *Curiæ Parliamenti Pariſienſis*, in quo Tractatus *Card. Bellarmini* adverſus *Guilelmum Barclaium* condemnatur.

Extractum

Ex Actis Curiæ Parliamenti *Die Veneris* 26. *Novembris* 1610.

HOdierna die *Regii Cognitores in Curia, verba faciente* Ludovico Servino *Advocato Regio, ſubſcribente* Ludovico Dureto *primario ſubcognitore Regio, dixerunt relatum ſibi, paucis adhinc diebus diſſeminatum fuiſſe in hac Urbe* Pariſienſi *novum librum, cujus hæc eſt Inſcriptio,* [Tractatus de poteſtate *Summi Pontificis* in rebus temporalibus, adverſus *Guilielmum Barclaium*, Authore *Roberto* S. R. E. Cardinali *Bellarmino. Romæ* per *Bartholomæum Zanneti* hoc anno 1610. excuſum] *ex quo plura excerpta, bona fide alii animo vulgavere. Quoniam verò plures propoſitiones liber iſte continet, quæ* Regis *authoritati & poteſtati, ac* Statui Franciæ

ciæ *præjudicant, de quo juxta ac de aliis* Regibus, Principibus, & Rebuſpublicis *temporalibus* Author *loquitur, exemplar hodie ſibi comparavere, quo accuratè lecto & expenſo, ſui cenſent officii ea quæ Poteſtatibus à* Deo *conſtitutis, huic* Regno *potiſſimùm adverſantur, ad Senatum referre. Quamobrem hoc novo* Tractatu *non eas docere modo propoſitiones, quas prioribus ſcriptis aſſeruit, obſervarunt, ut eo libro cui titulus,* De Romani Pontificis Hierarchia, *Sixti Quinti tempore ſcripto, & eidem Pontifici dicato, quem in quinque libros partitus eſt, quorum ultimo tuetur,* Papam habere poteſtatem temporalem indirecte. *Sed ad hoc* erroneum *dogma alia non minùs falſa, & ulteriùs progredientia locis adnotatis, quos Senatus, ſi ita viſum erit, hoc in libro intuebitur, adiici animadverterunt.* Primum, *notandus ipſe titulus, quo* Summo Pontifici *poteſtatem tribuit in temporalibus.* Dein, *ex variis* Italorum, Gallorum, *Hiſpanorum,* Germanorum. Anglorum, & Scotorum *ſcriptis authoritates nonnullas adfert, exordium à* Gregorio VII. *Pontifice, qui vixit anno Domini* 1073. *ducens,* &c.

Quò itaque ad germanorum Francorum *tutelam deceptioni præcaveatur, qui verba facit, cùm ſeſe propter conſcientiam, & incumbens Advocati Regii munus devinctum ſentiat, ut ingenuè ſui muneris partes expleat, in medium profert Card. Bellarmini librum, vivente* Hen-

rico *magno Rege noſtro preſcriptum (quo regnante eum nemo publicare auſus eſt) ubi è vivis exceſſit editum, in quo locos adnotavit, quos videbit Senatus præcipuè*, pag. 37.38.57.58. & 76.77. *quibus accedit quod* 160.115.115. *Simulque poſtulationes ſcripto exaratas profert, quibus Regis nomine Regii Triumuiri poſtulant Edicto vetari*, Ne ulli, cujuſcunque ſit qualitatis, aut conditionis, accipere, habere, retinere, excudere, aut excudendum dare hunc *Bellarmini* librum liceat, pœna *læſæ* in primum caput *Majeſtatis* in delinquentes conſtituta: *Omnibus* injungi, qui habent aut habituri ſunt, ſciunt aut ſcire poſſunt, quo Regni loco, extet, ut Regiis Judicibus, aut Subcognitoribus Regiis ſignificent, ut ejus exemplaria ſupprimantur, *cùm doctrinam dignitati, authoritati, & ſupremo* Regum *juri contrariam complectatur, quâ ſubditi ad rebellionem in* Regem, *ad machinationes in Caput ejus, ditionemque ſtruendas concitantur*: *Eâdem conſtitutâ pœnâ prohiberi*, ne quis eandem doctrinam in Scholis, aut alibi ſcribat vel doceat: *Arreſtum*, quod ex hiſce poſtulationibus condetur, in Præfecturis omnibus Judicum Regiorum, quæ Juriſdictioni hujus Curiæ ſubiiciuntur, legi ac promulgari, Subcognitoribus inſtantibus, qui ſedulitatis adhibitæ Curiam certiorem reddere teneantur: Atque ne deinceps

ceps poſtulationes, aut *Arreſtum* inde profectum calumniari quis poſſit, ad teſtimonium veritati, quoties opus erit, exhibendum, ſibi librum in cuſtodiam tradi poſtulant.

Cauſa ad diſquiſitionem vocata, Camera Magna, Criminali, atque Edicti, *convocatis*,

Curia vetuit, vetatque, ne quiſquam, cujuſcunque ſit qualitatis aut conditionis, pœna *læſæ Majeſtatis* in delinquentem conſtituta, accipiat, retineat, communicet, excudat, excudendum tradat, aut venundet dictum librum, *qui falſam & execrabilem propoſitionem continet, quæ ad everſionem poteſtatum ſupremarum à* Deo *conſtitutarum, & ordinatarum pertinet, Subditos acuens ad Rebellionem, & Principum imperio ſubtrahens, ad machinandum in eorum Capita, ditioneſque, ad turbandam denique tranquillitatem, & quietem publicam, incitans.*

Jubentur ii, penes quos erunt dicti libri exemplaria, aut qui habentes norint, confeſtim ſuis Judicibus profiteri, ut, poſtulantibus Subcognitoribus Regiis, in crimen inquiratur, & in ſontes, ut par eſt, animadvertatur. *Eâdem pœnâ conſtitutâ*, Doctores, Profeſſores, alioſque dictam propoſi-

positionem tractare, disputare, scribere, docere, directe aut indirecte in Scholis, Collegiis, aliisque locis prohibet. *Decernit dicta Curia*, hoc *Arrestum* in Præfecturas Judicum Regiorum, quæ Jurisdictioni hujus Curiæ subiiciuntur, mitti, legi, promulgari, in acta referri, & juxta præscriptum modum, formamque observari. *Jubentur Subcognitores Regii* sedulo exequutionem *Arresti* procurare, & Curiam intra mensem sedulitatis suæ certiorem facere. *Actum in* Parliamento *Die veneris 26. Novembris* 1610.

Signatum

VOISIN.

Arresto *prolato*, Regis *Cognitoribus accersitis Curiæ placitum significatum est, & ex* Senatus consulto *dictus* Cardinalis Bellarmini *liber in manus ipsorum traditus est.*

Exem-

Exemplar

Alterius *Arreſti*, ſeu Decreti *Curiæ Parliamenti Pariſienſis*, in quo liber *Franciſci Suarez* adverſus *Sereniſſimi* Magnæ Britanniæ Regis *Jacobi* Apologiam pro *Iuramento fidelitatis*, & *Præfationem* ejus *Monitoriam* potiſſimùm conſcriptus condemnatur.

Decretum Curiæ Parliamenti *factum die* 26. *& exequutioni mandatum* 27. *Iunii.* 1614.

CONtra *librum* Coloniæ, *præſenti anno, impreſſum, cui titulus eſt*, Franciſci Suarez Granatenſis, Societatis Ieſu Doctoris Theologi, Defenſio fidei Catholicæ & Apoſtolicæ adversùs Anglicanæ ſectæ errores, *continentem plurimas maximas, & propoſitiones ſupremis Regum poteſtatibus, à Deo ordinatis & ſtabilitis, ſecuri-*

curitati ſuarum perſonarum, & paci ac tranquillitati ſuorum Statuum adverſantes.

Locus ✠ ubi inſignia Regis Franciæ, *&* Navarræ *collocantur.*

Apud F. Morel, *&* P. Mettaier *Ordinarios* Regis *Typographos & Bibliopolas.* 1614.

Cum privilegio ſuæ Majeſtatis.

Extra-

Extractum ex Regiſtris *Parliamenti.*

Curiæ magnæ Cameræ, Criminalis, & Edicti, *viſo libro* Coloniæ *præſenti anno impreſſo, cui titulus eſt*, Franciſci Suarez Granatenſis, e Societate Jeſu Doctoris Theologi adverſus Anglicanæ ſectæ errores, *qui tertio libro cap.* 13. *pag.* 376. 79. 80. 82. *Cap.* 29. *pag.* 410. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. *Cap.* 6. *pag.* 834. *Cap.* 8. *pag.* 844. *& aliis in locis, plurimas propoſitiones continet ſupremis Regum poteſtatibus à Deo ordinatis & ſtabilitis adverſantes, & quod licitum ſit eorum ſubditis, atque exteris contra ſuas perſonas machinari*, Concluſiones Procuratoris Regii Generalis.

Quibus omnibus conſideratis,

Dicta Curia *declaravit, & declarat, propoſitiones, & maximas in præfato libro contentas eſſe ſcandaloſas & ſeditioſas, tendentes ad everſionem Statuum, atque ad inducendos* Regum, *& ſupremorum* Principum *ſubditos, alioſque, ut contra ſacratas eorum perſonas moliantur: Et verba, quæ mentionem faciunt Regum*, Clodouei & Philippi Pulchri, *eſſe falſa & calumnioſa.* Decrevit, & decernit, *præfatum* Suarez *librum per Exequutorem ſupremæ juſtitiæ in atrio Palatii comburendum*

eſſe

esse. Prohibuit, & interdixit, ac prohibet & interdicit *Bibliopolis, & Typographis, ne eum imprimant, vendant, aut divulgent, & quibuscumque qualitatis & conditionis fuerint, ne eum habeant, exscribant, aut retineant, in Scholis vel alibi doceant, aut disputent præfatas maximas, & propositiones*: Decernit, *juxta* Arrestum *factum die* 8. *Junii*, 1610. *ut* Decretum Facultatis Theologicæ, *factum die* 4. *Junii ejusdem anni, de renovanda doctrinali Censura dictæ facultatis facta anno* 1408. *à* Concilio Constantiensi *confirmata, simul cum præsenti* Arresto, *sicut etiam illa anni* 1578. *&* 95. *singulis annis die* 4. Junii *relegenda sint, tam in dicta* Facultate, *quàm in* Collegio *Presbyterorum & Scholasticorum* Collegii Claramontani, *& quatuor Mendicantium*: *Atque ut ad instantiam* Generalis Regii Procuratoris *informationes capiantur de transgressionibus dictorum* Arrestorum, *& inhibitiones fiant de exscribendis, & retinendis similibus libris. Factum in* Parliamento 27. *die Juni, anni* 1604.

Collegium istud Claramontanum *est Collegium* Jesuitarum.

Signatum

VOISIN.

Præterea decretum est, *ut Patres*, Ignatius Armandus, *Rector in hac Civitate*, Cottonus, Frontonus, *& Sirmundus ad com-*

comparendum prima die in Curia citandi ſint, illiſque denunciandum, quòd contra declarationem & decretum ſui Generalis, factum anno 1610. *liber* Suarez *impreſſus, atque in hanc Civitatem importatus fuerit, contra authoritatem* Regis, *& ſecuritatem ſuæ perſonæ, & Status, illiſque injungendum ſit, ut prædictum* Decretum *à ſuo* Generali *renovandum, & publicandum eſſe curent, & authenticum illius exemplar intra tres menſes introducant, atque ut caveant, ne aliqui libri, qui tales damnabiles, & pernicioſas propoſitiones continent, ab aliquo* ſuæ Societatis *conficiantur, aut in lucem mittantur: Illiſque injungendum ſit, ut in ſuis Concionibus populum ad doctrinam prædictis propoſitionibus contrariam exhortentur. Alioquin* Curia *procedet contra tranſgreſſores, ſicut contra reos* læſæ Majeſtatis, *& pacis publicæ perturbatores.*

Præfatum Arreſtum, & quod decretum eſt, *publicata ſunt in præſentia* Patrum, Ignatii Armandi, Caroli de la Tour, *qui venit in loco* Petri Cottoni *abſentis*, Frontoni Ducæi, & Jacobi Sirmundi. *Et* Arreſtum *Exequutioni mandatum eſt coram magnis gradibus Palatii* 27. *Junii*. 1614.

Exem-

Exemplar

Alterius *Arresti*, seu Decreti *Curiæ Parliamenti Parisiensis*, in quo doctrina de *Principibus* deponendis condemnatur, & præcedentia *Arresta* adversùs libros *Cardinalis Bellarmini*, & *Francisci Suarez* denuo confirmantur.

Decretum Curiæ Parliamenti *factum die* 2. *January*. 1615.

De suprema Regis *in temporalibus potestate, & contra perniciosam doctrinam de machinando contra sacratas Regum personas.*

Locus ✝ *ubi insignia Regis* Franciæ & Navarræ *collocantur.*

Parisiis.

Apud F. Morel, & P. Mettaier *Ordinarios* Regis *Typographos & Bibliopolas*. 1614.

Extra-

Extractum ex Regiſtris *Parliamenti.*

QUandoquidem *Regis* Procurator Generalis *Curiæ ſignificavit, ſingulis illius* Cameris *ſimul congregatis, quòd tametſi pluribus* Arreſtis *antehac cum gravi & matura deliberatione ſanctis* Curia *has maximas in Francia ſemper ſuſtentatas, & cum ipſa Corona congenitas confirmaverit*: Quòd *Rex* nullum ſui Regni Superiorem in temporalibus præter *Deum* ſolum recognoſcat: *Et quòd* nulla poteſtas jus aliquod, ſeu authoritatem habeat ſubditos à Juramento fidelitatis & obedientiæ quam illi debent, relaxandi, neque eum à dicto ſuo Regno ſuſpendendi, privandi, aut deponendi; & multò minùs in ſacratas Regum perſonas per authoritatem aliquam ſive publicam, ſive privatam machinandi, aut ut machinationes fiant procurandi: *Nihilominus ſibi renunciatum eſt, quòd pluresperſonæ tum per diſcurſus publicos quàm privatos, licentiam ſumant ejuſmodi maximas in dubium revocandi, de illis diſputandi, proque problematicis ſuſtentandi, unde maxima inconvenientia, quibus præcaveri, idque ſine mora neceſſe eſt, oriri poſſunt*: Poſtulat (*dictus* Procurator) *quòd, cùm* Curia *jam congregata ſit, omnibus negotiis ceſſantibus, ſancire dignetur,*

tur, ut prædicta illa Arresta *ren ventur, & in omnibus Sedibus suæ Jurisdictioni subjectis denuò publicentur, quò omnium* Regis *subditorum animi, cujuscunque qualitatis & conditionis fuerint, confirmentur, & de eisdem maximis & regulis securi reddantur, & securitas vitæ Regis, pax, & tranquillitas publica conserventur: Cum Inhibitionibus de non contraveniendo sub pœnis per prædicta* Arresta *constitutis: Atque ut omnibus suis Substitutis ininngatur, quod sub pœna privationis suorum officiorum publicationem faciant, &* Curiam *intra mensem certiorem reddant.*

Curia *omnibus* Cameris *congregatis* decrevit & decernit, *quòd* Arresta *facta die secundo Decembris* 1561. 29. *Decembris* 1594. 7. *Januarii*, & 19. *Julii* 1595. 8. *Junii* & 26. *Novembris* 1610. & 26. *Junii* 1614. *juxta eorum tenorem & formam custodienda & observanda sint.* Edicto vetans, *ne ulla persona, cujuscunque qualitatis & conditionis fuerit, iis contraveniat sub pœnis per ea constitutis: Atque ad hunc finem ab illis, qui* Procuratoris Generalis *substituti sunt, publicabuntur in omnibus Castaldiis, Præfecturis, aliisque Sedibus Jurisdictioni hujus Curiæ subjectis, qui intra mensem* Curiam *certiorem reddent, sub pœna ad id cum suo periculo respondendi. Factum in* Parliamento, 2. *Januarii*, 1615.

Signatum VOISIN.

Some

Some Advertiſements relating to the foreſaid Cenſure of Sorbon *and theſe Arreſts of the* Parliament *of* Paris.

1. *Advert.* THat in purſuance of the Cenſure of the Sacred Theological Faculty of *Sorborn*, &c. given as above the 1. of *April.* 1626. the whole Univerſitie of *Paris*, the Rector, Deans, Proctors, Batchelers, *&c.* made, on the 20. of the ſame moneth and year, this Decree, *viz. That the ſacred Faculty of* Theology *ought highly to be commended, for having given a judgement ſo Pious, ſo Religious, ſo wholeſome, againſt ſo wicked and dangerous a Doctrine; For having ſo opportunely held forth to the whole Church, but eſpecially to all* France, *the clear light of Antient and Orthodox Doctrine; For having ſo gloriouſly followed the Illuſtrious generoſity of their Predeceſſors, and performed a task, not only becoming their particular Profeſſion to defend the truth, but deſerving the Imitation even of the whole univerſity it ſelf.*

And to obſtruct altogether the very entrance of this new and pernicious Doctrine, and cauſe all thoſe who now are, or hereafter ſhall be Members of this univerſity, or merit promotion to any Degree therein, to remember for ever to form and regulate their Opinions according to the judgement pronounced by that ſacred Faculty, and keep at utmoſt diſtance from the Doctrine ſo juſtly proſcribed, and that every one in particular may fly, deteſt, and abhor it, and as well in publick, as private, Combate, Confute, and Convince its falſity: They do decree, that in the next ſolemn Proceſſion, as alſo annually in the Aſſembly for the Proceſſion general, immediately after opening the Schools in the month of October, *this Cenſure ſhall publickly be read by the Proctor of the univerſity (the firſt buſineſs, nothing to intervene) and recorded in the Regiſters of each Faculty,*

and Nation; and that two Copies hereof, written and signed by the hand of the Clerk of the ſacred Faculty of Theology, *ſhall be kept in the Common Records of the univerſity, and the like number be ſent us ſoon as may be to all Superiors of Colleges, and Houſes, to the end all poſſible care and diligence be uſed to ſecure all thoſe who frequent, or reſide in the ſaid Colleges, from the Corruption and poiſon of this pernitious Doctrine; and that they never give way that any Perſon whatſoever preſume to ſay or do any thing contrary to what has ſo wiſely been determined and ordained by that ſacred Faculty.*

If any Doctor, Profeſſor, Maſter of Arts, or Scholar reſiſt and diſobey, or go about in any ſort by word or writing, on any cauſe or pretence whatſoever, to offer at the leaſt attempt, or make the leaſt oppoſition againſt this ſo laudable and legal a Cenſure, let him for a note of Infamy and Ignominy be expel'd and depriv'd of his Degree, Faculty, and Ranke, by a ſentence that may for ever cut off all hope of admittance.

Quintaine,

Scribe of the Univerſity.

2. *Adv.* That on the ſame occaſion, & againſt the ſame doctrine (of the Pope's power to puniſh Kings with Temporal puniſhments, depoſe them from, or deprive them of their Kingdoms, Eſtates, &c.) the like Decrees were made by the ſeveral Univerſities following. (As the Catholick Gentleman Author of the few Queſtions concerning the Oath of Allegiance truely relates) All which have lately been printed at *Paris*, in a *Collection of divers Acts, Cenſures, and Decrees as well*

of

of the *Univerſity*, as of the *Faculty* of Theology of Paris.)

By the Univerſity of *Caen*, aſſembled in the Convent of S. *Francis*, 7. *May* 1626.

By the Univerſity of *Rheims*, the four Faculties being aſſembled in the Chappel of S. *Patrice*, 18. *May* 1626.

By the Univerſity of *Tholouze*, the Rector and Profeſſors of all the Faculties being aſſembled in S. *Thoma*'s School at the *Dominicans*, 23. *May*. 1626.

By the Univerſity of *Poitiers*, aſſembled at the *Dominican*, 26. *June* 1626.

By the Univerſity of *Valence*, aſſembled in the great Hall, 14. *July* 1626.

By the Univerſity of *Bourdeaux*, aſſembled at the *Carms*, 16. *July* 1626.

By the Univerſity of *Bourges*, all the Deans and Doctors Regent of all the Faculties aſſembled by the Rector, 25. *Nov.* 1626.

By all which the ſaid Doctrine was Condemned as *Falſe, Erroneous, Contrary to the Word of God, Pernicious, Seditious, and deteſtable.*

3. *Adv.* That particularly the poſition of King-killing hath been *Anno Dom.* 1413. condemned as *Impious, Hereticall*, and *Damnable*, by 141. Divines of the Faculty of *Paris*. And that in the year 1610. the ſame Faculty decreed, that it was *Seditious*, *Impious*, and *Heretical*, for any Subject, Vaſſal, or Stranger, on what occaſion or pretence ſoever, *Sacris regum perſonis vim inferre*, to offer violence to the ſacred perſons of Kings.

4. *Adv.* That on the ſame occaſion likewiſe as that was of the cenſure of *Paris* mentioned in the firſt Advertiſement, and againſt the ſame doctrine therein condemned, *&c.* that Oath of Allegiance was framed, and the ſevere decrees propoſed for a fundamental Law of

France (in a general Assembly of all the Estates of that Kingdom *Anno Dom.* 1613. held at *Paris*) which may be read in a book entituled, *Apolog. del' Article premier du Tier. Estat.* 1615. Whereof I thought fit to give this following account out of the *Strena Catholica*, pag. 21. printed at Augusta. 1620.

Exemplar

Primi Articuli, seu Juramenti fidelitatis, quod *Tertia pars* Ordinum *Franciæ*, in Comitiis generalibus *Lutetiæ Parisiorum* anno Domini 1614. celebratis, *Regi Christianissimo*, in legem Regni fundamentalem, ab eo stabiliendum, proposuit.

QUod ad *reprimendum cursum*, seu progressum, *perniciosæ illius doctrinæ, quæ contra* Reges, *& potestates supremas à* Deo *stabilitas, per spiritus seditiosos, qui non nisi ad eas turbandas, & subvertendas respiciunt, aliquot adhinc annis introducta est*, Regiæ Majestati *humiliter supplicandum sit, ut in horum* Ordinum Conventu *in Legem Regni fundamentalem, quæ sit inviolabilis, & omnibus manifesta, sanciendum faciat*; Quod *cùm ipse in suis Dominiis supremus recognoscatur, neque ab alio quàm à*

Deo

Deo ſolo ſuam Coronam tenens, non ſit poteſtas in terra, quæcunque illa ſit, ſive ſpiritualis ſive temporalis, quæ jus aliquod habeat ſupra ſuum Regnum ad ſacratas Regum noſtrorum perſonas deprivandas, neque ad diſpenſandum, vel abſolvendum eorum ſubditos à fidelitate & obedientia, quam illis debent, ob ullam cauſam, vel prætextum quemcunque : Quod *omnes Subditi, cujuſcunque qualitatis & conditionis fuerint, hanc legem* utpote *Verbo* Dei *conſentaneam, pro ſancta & vera abſque diſtinctione, æquivocatione, vel limitatione quacunque propugnabunt* : Quam legem *omnes* Ordinum Deputati, *& poſthac omnes Beneficiarii, & Officiales Regni, priuſquam in ſuorum Beneficiorum poſſeſſionem veniant, & ad ſua Officia admittantur, Juramento firmabunt, & conſignabunt* : Omnes *Magiſtri, Regentes, Doctores, & Prædicatores palam docere, & publicare tenebuntur ; opinionem contrariam, quòd ſcilicet licitum ſit ob ullam cauſam* Reges *noſtros occidere & deponere, contra eos inſurgere, & rebellare, obedientiæ jugum excutere, eſſe impiam, deteſtabilem, contra veritatem, & ſtabilimentum Status* Franciæ, *qui non niſi à* Deo *immediatè dependet* : Quod *omnes libri, qui talem falſam & perverſam opinionem docebunt, pro ſeditioſis & animadverſione dignis habebuntur* : Omnes *extranei, qui*

eam ſcriptis docebunt & euulgabunt, pro juratis Coronæ inimicis: Omnes *ſuæ* Majeſtatis *ſubditi, qui illi adhærebunt, cujuſque qualitatis & conditionis fuerit, pro Rebellibus, legum Regni fundamentalium violatoribus, & criminis* læ æ Majeſtatis *in ſupremo capite reis*: Et ſi *contigerit, aliquem librum, vel Diſcurſum ab aliquo Eccleſiaſtico extraneo, vel alterius qualitatis perſona conſcriptum eſſe, qui propoſitionem dictæ Legi directè vel indirectè contrariam continent, tenebuntur Eccleſiaſtici ejuſdem Ordinis in Francia ſtabiliti illis reſpondere, impugnare & contradicere, omni cunctatione ſemota, abſque reſpectu, ambiguitate, vel æquivocatione, alioquin tanquam Status iſtius inimicorum fautores pœnis ſuperiùs commemoratis ſubjacebunt.*

Quod autem *iſte Articulus*, ſeu fidelitatis Iuramentum, neque *veritati*, neque *juſtitiæ* ullatenus repugnans ſit, ex præcedenti Diſcurſu ſatis conſtat, quandoquidem, quod attinet ad punctum principale de *Regibus* Francorum non deponendis, & ſubditis, ab eorum fidelitate non abſolvendis, à noſtro *fidelitatis* Juramento ſolum in hoc diſcrepat, quod noſtrum *Juramentum Romani Pontificis* authoritatem, & quamcunque poteſtatem ab ea, vel à ſua *Sede* derivatam, aut alias ſibi communicatam *Regem* deponendi, &c.

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tantum neget, at *Articulus ille* verbis magis generalibus asserit, *non esse in terra ullam omnino potestatem, sive spiritualem, sive temporalem quæ jus aliquod habeat supra Regnum Franciæ ad sacratas Regum personas deprivandas, neque ad dispensandum vel absolvendum eorum subditos*, &c. Quæ tamen verba [*quæ jus aliquod habeat supra Regnum Franciæ ad sacratas Regum personas deprivandas*, &c.] de illo jure & potestate, quam ipsummet *Regnum* Franciæ *Regem* suum in aliquo casu deprivandi, *&c.* prætendere potest, intelligi non possunt (uti Cardinalis *Peronius*, ut Rhetoricam suam contra dictum *Articulum* invectivam, & magis *Oratore*, quàm *Theologo* dignam, magis plausibilem redderet, perperam supponit, sed nec speciem quidem argumenti ad id probandum affert.) Nam *Regnum Franciæ* in ipsummet *Regnum Franciæ*, seu in seipsum, nullum jus, seu authoritatem, & jurisdictionem habet, cùm justitia, authoritas, jurisdictio, juxta communem Theologorum doctrinam, non ad seipsum, sed ad alterum necessariò referri debeat. Et tametsi Disputationis gratia admitteremus, verba illa [*quæ jus aliquod habeat*, &c.] de illo etiam jure & potestate, quam totum *Regnum*, seu *Respublica* supra *Principem* suum supremum in aliquo casu prætende-

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re poteſt, intelligenda eſſe, cùm tamen, ut ſuprà oſtenſum eſt, magna ſit inter eruditos Catholicos controverſia, an ſpeculative tantùm loquendo, *totum Regnum*, ſeu *Reſpublica*, *Principem* ſuum ſupremum, & abſolutum in aliquo caſu deprivandi jus & poteſtatem habeat, & certiſſimum etiam ſit nullam poteſtatem, quæ non omnino certa eſt, ſed probabilis & in controverſia poſita, poſſe in *praxi* eſſe fundamentum, quo immediatè aliquis puniatur, aut aliquo ſuo jure & dominio in re obtento privetur, atque inſuper *Articulus iſte praxim* potiſſimùm reſpiciat, manifeſtè conſequitur, non eſſe magis illicitum jure jurando negare *toti Regno*, ſeu *Reipublicæ* jus, & poteſtarem *Principem* ſuum ſupremum Regno, quod poſſidet, deprivandi, quàm illicitum ſit negare, talem deprivandi poteſtatem *Romano Pontifici* competere, ut ſuperiùs ex *Secundæ Cauſulæ* explicatione luculentiùs apparet.

Hitherto the Avthor of Strena Catholica.

Adv. That (as this Oath of Allegiance, & the annexed ſevere decrees conceived by the third Eſtate of *France*, ſo) the above Arreſts of the Parliament of *Paris* muſt appear to every rational man, to be very juſt and equitable,

table, the concurring cenſures of ſo many famous Catholick Univerſities, and Theological Faculties, being conſidered, without oppoſition made unto them in that particular by any Catholick Univerſity in the world, at that ſame time, or either in former days, or after, that I could read of: and cenſures yet (I ſay) ſo conformable to the Doctrine of the Goſpel, of the Apoſtoles, of the primitive Fathers, and even of all Chriſtians till the days of *Greg.* the 7. (otherwiſe *Hildebrand*) and yet ſo conformable to the practice of the whole Chriſtian earth, in all ages (if you except ſome very few contingencies, and very ſeldom and of late a very ſmall Tract of the temporal territory of the great Pontiffs, and an inconſiderable number of male-contents or ambitious perſons, who yet were oppoſed at the ſame time and in the ſame places by an infinite number of others more Catholick and more Chriſtian, and more prevalent too (moſt commonly.) Whereof that you may be more fully ſatisfied, I mean, as to the juſtice and equity of thoſe Decrees and Arreſts of the Parliament of *Paris*, &c. be pleaſed to read the Catholick Divine *E. J. pag.* 231. and *Widdrington* in his *Diſcuſſion of the Diſcuſſion of the great Collatel of Lateran's Decree*, where he anſwers *Leonardus Leſſius* (perſonated under the name of *Singletonus*) and notwithſtanding this Fathers Invectives) throughly vindicates and juſtifies in the particular of thoſe Arreſts, that moſt Chriſtian, prudent Senate: grounding himſelf on this rational and Catholick Poſition, That Chriſtian Princes have, by the very nature of their Political Power (according to the doctrine of *John of Paris*, *Francis of Victoria*, *Dominicus Soto*, *Barnes*, *Covarruvias*, and to the very firſt principles of natural reaſon) even a direct and full authority to reſtrain, prohibit, forbid under any kind of temporal puniſhments (ſuch being proper to the Political power) the teaching, writing, upholding, maintaining in any manner whatſoever, any do-

Joan. Pariſ. de Poteſtat. Reg. & Pap. cap. 21. ad 37. arg. *Victor.* Relec. 1. *de poteſt. Eccleſ.* ſec. 7. Parag.

octava pro-positio. Sot. in. 4. d. 29. q. 1. ar. 4 Bannes 2. 2. q. 11. ar. 4. q. 1. Covarr. ca. 35. prac. quæst.

doctrine or position that not onely may be, or seem heretical, erroneous, or false, but even such as are unnecessary (how probable soever they otherwise appear) when, or as often as, such opinions endanger their crowns, or safety of their States, and quiet of their people.

FINIS.

The Approbation of this Book.

WE *the underwritten have by Commission from the very Reverend Father* Nicolaus a Sta. Cruce, *Minister Provincial of* S. Francis's *order in* England, *perused the book entituled* The more Ample Account, the Answers to the Exceptions, &c. *written by the Reverend Father* Peter Walsh *of the same Order, Reader of Divinity, and Procurator of the Clergy of* Ireland: *and being commanded by the said very Reverend Minister Provincial to deliver our judgement of this work, thought fit to give the ensuing Approbation thereof. That, with very much delight and satisfaction, we have observed the design, method, contexture, strength of reason, and other invincible arguments, clearing throughly in all particulars, the Exceptions made hitherto against the expediency of signing* the late humble Remonstrance, Acknowledgement, Protestation and Petition of the Romane Catholick Clergy of Ireland. *That neither in the Answers to those exceptions, nor in the preceding Account, nor following Invitation, and humble Advice, nor in the Appendix annexed, nor any other part of that Book we could observe any thing against the revealed doctrine of Catholick Faith, or against the allowed Sanctity of Christian life; but on the con-*

contrary, very much, all along the book, for both. And therefore that, the Author having, (in our opinion) as a good Catholick and faithful Subject, discharged (according the subject he took here in hand) his duty both to God and Cæsar, to his Religion and Country, and having, in the prosecution of his design, excellently treated of some questions most necessary to be cleared at this time, We cannot but judge the book very worthy of publike view. And further add our desires, that it be accordingly forthwith published, for the instruction of the ignorant, satisfaction of the Learned, settlement of the doubtful, comfort of the Loyal, for the confusion of the obstinate, and conviction of all the wickedly principled against a duty which all Subjects, or persons whatsoever, as well Spiritual as Temporal, Catholick as Protestant, living, residing, or being within, or belonging to the English Monarchy, owe indispensably, and onely the Law of God, Nature and Nations, to our good and gracious King, as being our onely Soveraign Lord on earth, and who hath no superiour in temporal affairs (or indeed in any which are not purely spiritual) but God alone. In witness whereof we have hereunto subscribed at London this tenth of May 1662.

Fr. Redmond Caron, of S. Fran. Ord. Reader Jubilate of Divinity.

Fr. Phillip Roch of S. Franc. Ord. Reader General of Divinity.

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